National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. | Without Concealment....Without Compromise. | EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors

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Selections.

From The Memphis Enquirer.

The following Circular has been in possession some days. We give it a place now, and desire briefly to submit our views thereon.—The gentlemen whose names are signed thereto, are excellent men sound patriots, and intelligent citizens. They seem to imagine that, to allay the spirit "*secession*" in the South as well as of "resistance to the law," in the North, is their peculiar business. Nay, from the precedence of "secession,' one might infer that *they* think Southern ultraism demands their first and chief attention. This is a mistake. We of the South can preserve the loyalty of the South to the Union, without the aid of any New York Committee of Merchants, alarmed at the loss of trade Nay, we *have* so preserved it, *without their aid*.—The battle in the South between loyality to the Union on one side, and reckless discontent and demagogueism on the other, was virtually fought and won long before these New York merchants had thought of getting up Union meetings to prevent the loss of their profitable Southern trade, by saving the Union. The South unaided, has put down "secession." What the North has to do,—what New York has to do—what these committee men must do—is to *put down Abolitionism and resistance to the law at the North*. That is *particularly* their business and duty. Let them do *that*, and they need give themselves no trouble about "secession" at the South. This heresy is already down, put down by true southern hearts. Let these northern gentlemen put down the heresy of political abolitionism among their own neighbors, and it will never be heard of again. It never could have raised its head again in the South if these northern gentlemen who seek to put themselves at the head of a National Union movement, had done their duty. They must do it now, or find the South united as one man against them and their vile crew of agitetors and demagogues:—

New York, Dec. 2, 1850.

Dear Sirs:—Another epoch in the history of our country invokes the attention of every patriot. In the brief but eventful record which makes up our annals, must another page be written conveying to posterity the knowledge that secession and resistance to the laws are boldly proclaimed. All men who advocate fealty to the constitution and obedience to the laws, cannot but view with pain and mortification the contempt with which both are regarded by a portion of the American people. A prompt and effectual resistance must be made to these heresies, by all who would protect the constitution, and preserve, unsullied, the majesty of the law. The crisis will not admit of delay. Each moment the fatal doctrine of nullification gains additional strength, and if not speedily condemned, will acquire sufficient power to overcome the resistance which is made to its career by wisdom and patriotism.

It is unnecessary to specify the aggressions which have been committed upon the constitutional rights of the South by the Northern fanaticism. They have been deeply regretted by a large body of our citizens; while they are made an excuse for advocating secession in the Southern States. Each demonstration made by the abolitionist against the supremacy of the law, is the signal for renewed assaults upon the Union party of the slaveholding States. The abolitionists, following the example thus set them, make the intemperate language of their Southern allies the pretext for another onslaught upon the conservatives of the North.

Unscrupulous candidates for office have vastly increased the nullification and abolition excitement, by yielding to its demands for the purposes of obtaining votes. The most effectual method of arresting the evil is to teach all aspirants for political honors, that they will lose more *Union* votes than they will gain from the *disorganizers*.

To correct and develope public opinion, arrest the fell spirit of nullification, and re-establish that fraternal love which once prevailed throughout the confederacy, was the design of those patriotic men who assembled at the Union meetings, which have been recently held at the North. Here the demonstration should not be confined. The invocation in behalf of the Union should ascend from every city and hamlet in the land. The moral power which always flows from these patriotic demonstrations, is already indicated in the more healthy tone of public sentiment of the city of New York.

The undersigned have been appointed a corresponding committee by the "Union Safety committee" of the city of New York. It is our pleasant duty to open a correspondence with prominent men throughout the confederacy.—Great results can alone be accomplished by large bodies of men acting in concert.

We shall be happy to learn from you at an early day, that the inhabitants of your section of the Union have established "Union Safety Committees,' and proclaimed as their motto, fealty to the constitution and obedience to the laws.

We are very respectfully,
Your obedient servants,

Geo. Wood,	L. B. Chase,
H. Ketchum,	J. T. Brady,
Geo. B. Butler,	A. G. Benson,
Geo. Douglass,	Committee.

PERCEY WALKER'S LETTER TO THE NEW YORK COMMITTEE.

Mobile, Dec. 26, 1850.

Gentlemen: By yesterday's mail I was honored with the above letter of the 2d instant. As it deals with matters of public concern, and as I am personally unknown to you, I must be pardoned for answering it through the medium of the press. I have less hesitancy in doing so, because it is evidently a *circular*, and has been doubtless addressed to many others in every section of the country.

While I will not question your solicitude to preserve the Union, I cannot but admire the skill with which you divide your censure between the Abolitionists and those of the South who are forced to look to secession as the only means of escaping from complete and utter ruin. The coolness, too, with which you charge the Southern people with making the "aggressions which have been committed upon their constitutional rights," an "*excuse* for advancing secession," is certainly worthy of note. And not less so is your assertion that "each demonstration made by the Abolitionists against the supremacy of the law is the signal for renewed assaults upon the party of the Union party of the slaveholding States."—But you cap the climax when you allege that "the Abolitionists, following the example thus set them, make the intemperate language of their *Southern allies* the pretext of another onslaught upon the conservatives of the North.

Really, gentlemen, the *sang froid* with which you falsify history is not a little remarkable.

One would infer from your letter that the South is answerable for the assaults upon her rights, and that the Abolitionists have committed no greater sin than that of following *our* bad "example." You exhibit a want of candor and frankness, well calculated to awaken doubts in our minds as to your fitness for the office you have assumed, viz: to preserve the Union by correcting and developing public opinion, and re-establishing that fraternal love which once prevailed throughout the confederacy.

To do this you must first learn to be *just*, and your whole letter gives unmistakeable evidence that you are not in that mood.

That you are in favor of the Union I have no question, for you are too well aware of its advantages to your section to be otherwise, but in the face of the wrongs and outrages committed by Northern Abolitionists and Free-Soilers upon the South, it is expecting rather too much of us to suppose that we should particularly desire to uphold a Union that has ceased to render us any protection.

To gentlemen so well informed as you are "it is unnecessary to specify the aggressions which have been committed upon the constitutional rights of the South by Northern fanaticism. But I would ask what have *you* done to prevent these aggressions?

You are all influential men in your State and yet what have you done to prevent her from assuming a hostile attitude towards the South upon the Slavery question? Did you make any effort to effect the repeal of the resolutions passed by your Legislature on the 6th of February, 1847, insisting upon the application of the Wilmot proviso to the territories?—Did you endeavor to prevent the adoption of Mr. Raymond's Anti-Slavery resolutions at your last session? Have either of you given any evidence of a determinntion to uphold the rights of the South? It is true that one of your number, Mr. George Wood, presided over the late "Union Meeting," so called, held in New York, but did he not vote for Mr. Hunt for Governor, who during the canvass expressed his regret at the passage of the Fugitive Slave Bill, and declared that it must be essentially modified? Is it not notorious that Mr. Wood is a Federalist of the old school—the advocate of a strong government, and the questioner of State rights?

Mr. Brady, if I mistake not, also participated in the Union meeting, but we are ignorant of his having at any time signalized himself in the advocacy of the "constitutional rights of the South." We are not apt to *forget* a Northern man, who may have the boldness to proclaim his firm determination to stand by the South in her efforts to maintain those rights, and we can recall no act of Mr. Brady's that should awaken our gratitude since 1843, when he was, I believe, a warm friend and admirer of Mr. Calhoun, and the most prominent advocate in New York of his political principles. His associations go far to authorize the presumption that he has repudiated those principles, and has coalesced with those who withhold from the South her just rights.

I would ask if Mr. Brady has ever insisted that the Fugitive Slave Bill is just and equitable?—Or does he think with Governor Hunt, that it ought to be so emasculated as to make it less obnoxious to the Abolitionists?

And what are the opinions of Mr. Ketchum who now very kindly advises Southern men to cultivate fraternal regard for the North? This gentleman made himself quite famous in the Utica Convention. His speech before that body was certainly very pregnant with evidences of good-will and respect towards the South. Hear him upon that occasion:

"I will make no boast, but I should like to see the man who has done more, from his earliest manhood to the present moment, in advocating the principles of Abolition than the humble individual who now addresses you: and my principles are unchanged, entirely unchanged." Mark his extreme modesty and at the same time the firmness of his attachment to his principles! He then goes on to point out the advantages of the Union to the Northern States, and addressing himself to the Southern people very complacently says to them, "Your forms of government in your States differ from *ours*; *we* have advanced farther than *you*, as we think: *we* see *clearer* than you: but, as was well remarked by a friend who preceded me, the darkness was once upon *us*." How cooly does he assume superiority over us, and with what an air he informs us of it. But so great is his detestation of Slavery, that he is not content with recounting his services as above, in the cause of Abolition, but must again revert to it, and speak as follows: "There are men here in this assembly, I doubt not, who remember the time when Slavery existed here. I remember that I was in at its death, and that I was associated with a band of men to bring about the destruction of that evil."

True, he says he will not interfere with Slavery in the States in which it exists by law, but in the next breath he speaks as follows: "There are now only six hundred slaves in the District of Columbia, and this number is daily diminishing. With these we have a right to interfere." Mr. Ketchum knows full well that the South has always denied the right of Congress to interfere with Slavery in the District, and repeatedly declared in the most solemn form that it will regard its abolition there, as a just cause of withdrawal from the Union. And yet this gentlemen now assumes the office of advising Southern men as to the course they should pursue, and gravely argues them to form "Union Safety Committees."

—A word more to Mr. Ketchum, and I am done with him. Did he not also vote for Governor Hunt, and was he not so *pained* because a doubt was entertained on the subject, that after the election he published a note asserting his support of Mr. Hunt at the polls?

The other gentlemen on your committee are not so well known and therefore cannot be treated seperately, but they may be presumed as not differing materially from Mr. Ketchum in their opinions, as they have united with him in your letter.

From what I have said, gentlemen, you may readily imagine that I cannot be instrumental in forming the "Safety Committees" you suggest. I cannot therefore render you "happy" by informing you of the establishment of such committees. "The inhabitants of (my) section" have signed to be—a Union of equality—a Union in which the rights of all are regarded—a Union regulated by the Constitution.

But they have no especial reverence for the Union *you* would have them to uphold—a Union in which their rights are trampled under foot by a ruthless majority—a Union which denies the Southern people the right of entry with their property into the territories which are owned in common by all the States—a Union into which no new slave State will ever be allowed admission—a Union by those who for fifteen years have incessantly pressed their assaults upon us, and who are determined to wield the powers of the government to our detriment.

"The inhabitants" of this section acknowledge their "fealty to the constitution, and obedience to the laws"—but it is to the constitution in its letter and spirit, and to laws sanctioned by that constitution.

They desire not to abandon the Union if they can remain in it without a sacrifice of honor and all they hold dear. These demand their first and highest allegiance. These "inhabitants" therefore insist upon a full and complete recognition of their rights, and as those rights have been infringed, they think that their motto should be: The South first—the South last—the South forever.

In conclusion, gentlemen, I am "happy" to inform you that a "*Southern Rights Association*" has been formed in this city, and is rapidly growing in power and influence. Similar societies have also been organized in other sections of the State, and every indication warrants the opinion that Alabama is ready to maintain "at all and every hazard," her rights, dignity, and equality against "Northern fanaticism," come in what shape it may.

I am, respectfully, your ob't s'v't.,
Percey Walker.

To George Wood, Hiram Ketchum, Edward B. Butler, George Douglass, L. B. Chase, James T. Brady, and A. G. Beman, Esqrs., Committee.

From the Augusta (Ga.) Constitutionalist.

THE FUGITIVE SLAVE LAW.

That the feeling in the North is altogether against the Fugitive Slave Law, we have often stated, and every day only more fully convinces us of the fact. We find in almost every paper some new movement against its operation and in favor of its repeal.—Every new case only stimulates the angry feelings of the populace and adds to the number of those who are determined to oppose its execution and disregard its provisions. The recent election in Ohio is proof positive of the growing hostility to the law. The coalition of the Free-Soilers and the Democrats in Massachusetts shows the power of the party there and the eagerness with which its favor is courted. All the late elections are full of proof of the growing power of the Anti-Slavery faction.

The New York Tribune, in speaking of the late election in Ohio says:

"The Congressional election in Ohio has resulted in sending *more strong Anti-Slavery members* than has ever been sent before, both Whigs and Democrats, a sign not very encouraging to those in the free States, who wish to indulge in a tilt against the Anti-Slavery sentiment."

The following from the *Vermont State Banner*, shows the feeling in that State. It raises the cry of *repeal*:

"The passage of the Fugitive Slave Bill was an *insult* to Vermont and the North. Our delegation could *not* vote for it; and *we cannot submit to it* without entering our protest, and we shall often repeat a demand for its *repeal, nor rest until it is effected*, even though its agitation in Congress should again disturb the harmony of the States."

The *Ohio Statesman*, one of the leading Democratic papers in that State, in an article upon the enormity of the law, thus speaks of the Democratic members of Congress elected from that State:

"*Every member* of Congress elected by the Democrats in Ohio, will vote to *repeal* this Fugitive law."

How "national!" How much justice they are disposed to do the South!

The New York *Evening Post* thus speaks of the inoperative character of the law among the fellow-citizens of the "higher law" Seward:

"It is a mistake to pretend as certain journals are doing, that the law is quietly executed, and with the acquiescence of the community. One or two examples, under it, there must be to illustrate its true character. What has already taken place has filled the country with excitement, and after a few attempts more the business of slave-catching must be laid aside, notwithstanding Mr. Webster's argument that a man who is kidnapped under pretence of being a slave, should not be allowed a trial by jury. Public opinion will NOT endure the law."

A Newport (R. I.) paper says:

"From present appearances, we have every reason to believe that should any of the Southerners attempt to capture their runaway slaves under the recent law of Congress, the effect will cost them their lives, and perhaps that of those officials who attempt to enforce the law."

We might quote more generally from Northern papers on this subject, and would do so, did we not think it altogether unnecessary. The whole Northern mind is imbued, more or less, with hostility to the law, its enforcement and its every provision. It manifests itself in every possible way, from the press, the pulpit, and the forum. All minor considerations give way before this deep and settled design of hostility to Southern interests. In New York, we see the successful party in the late election coming into power upon the free soil principles of the infamous Seward. Conventions are held in the State and organizations are being formed "to *rebel* against the law, whose execution would be insulting to God and man." The negroes have been called upon to arm and defend themselves—to strike dead the man who first offers to put it in execution. In Ohio matters are even worse, and in Pennsylvania, public opinion is evidently fast becoming adverse to the peaceable execution of the law. In Massachusetts and Vermont, in New Hampshire and Connecticut, in Rhode Island and Maine, but one feeling possesses the people—deadly hostility to its enforcement. The very fact, that it was passed by the Southern members of Congress, with little help from the North, makes it a dead letter. Its moral force is destroyed, and in the very places where it was intended to be applied, it is wholly inoperative. The ends for which it was formed are defeated—sometims by open violence on the part of the people and again by the negligence of the proper officers, or their refusal to enforce it.

These are facts which cannot be denied. During the five months in which this law has been in operation, not more than a paltry half dozen of fugitives have been recovered under it, and some of these have been attended with an expense equal, if not greater, than the full value of the slave. In some instances as in the case of the Crafts from Macon, the owners have been compelled to seek safety in retreat—to become fugitives themselves from mob violence. In others, they have been arrested and held to bail in heavy bonds for some trifling or fictitious crime, or intimidated from even making arrests by threats and formidable opposition.

It is thought by many that the feeling existing in the non-slaveholding States, in opposition to the law, will lead to its repeal during the present session of Congress. But in all probability, the "masterly inactivity" plan of Seward and his coadjutors will be adopted and a brief respite allowed, before measures are taken to erase it from the statute-book. Time is needed to lull the Southern people into repose and security to allow them to forget in part the injuries of the past, before others are attempted to be inflicted upon them. The day is not far distant, however, when the command will be issued, either to strike it from the roll or to so far modify it, as to render it wholly worthless and inoperative.

From the Louisville (Ky.) Courier.

PASSAGE OF TALBOTT'S NEGRO BILL.

The bill known as Talbott's Negro Bill, has passed the House of Representatives. The bill provides that the assessors of tax, in each county of the commonwealth, shall *annually* ascertain and report to the clerk of the county court, the name, age, sex, and color of every free negro and mulatto in the county; that the clerk shall keep a register of all such free negroes and mulattoes; and shall, *within the month of July of each year*, issue a summons against every free negro or mulatto, within certain ages, in the county, commanding them to appear before him at his office, and to exhibit their own free papers, if any they have; and, if they have none, to produce such evidence as they can, of having been born free; that the clerk shall make a record of the names, sex, age, color, height, and visible marks of all such as appear before him, including a statement as to when they were emancipated or born free, if emancipated; by whom they were set free;—for which services he shall be allowed a fee to be charged against the free negro or mulatto. If any free negro, &c., fail to appear, or appearing, fail to pay the fee, or otherwise not comply with the requisitions of the act, information is to be given to the next county court, which at the succeeding term thereof, is required to try the defaulters and to fine each of them, through the intervention of a jury, a sum not exceeding ten dollars. For this fine and the costs of prosecution a capias pro-fine, without right to replevy on the part of the negro, is to issue, and thereupon, unless the fine and costs are paid instanter, the convict is to be hired out to such person as will pay the amount thereof for the shortest period of service—*the hirer, but not the negro*, to have the right to a credit of three months for the payment of the fine, &c.

The money raised under the act is to be applied in aid of free negroes to Liberia.

The 9th section of the bill prohibits a free negro from purchasing or acquiring in any way (otherwise than by descent) a title to real estate or slaves, and provides that real estate or slaves thus acquired by them shall be forfeited to the Commonwealth, without office found. Every mode of acquiring real estate or slaves, was prohibited by the bill, *as first reported*—thus destroying the right of a child to inherit from its parent that description of property. The bill, *as first reported*, also denied to the defaulting negro the right of trial by jury, or any notice of the proceeding instituted in the county court to fine him for not appearing before the clerk, or for not paying the charges against him, or for failing otherwise to comply with the requisitions of the act. But before its final passage, it was so far improved as to permit an attachment to be issued against him, to show cause why he did not appear, &c., &c. It still, however, prohibits the *widow* of a free negro, who dies seized of real estate, from being *endowed* of any part thereof: and it prohibits *the hire* and *widow* from having any part of a *leasehold* estate of which a free negro may die *possessed*—since title *by dower* is not derived *by descent*, and a *leasehold estate* is not subject to the *law of descent*, but to the law of *distribution*. It is, moreover, clearly manifest, that if a negro should purchase and pay the consideration for a parcel of land, he cannot recover back the consideration, but yet forfeits the land to the Commonwealth, *without office found*. It is difficult to affix to the bill an appropriate title. It is either a bill to levy a discriminating tax upon the free negro; or a State census bill, to ascertain and enrol the free colored population of the State; or a bill to raise revenue for colonization purposes; or a bill to reduce the free negroes to a state of Slavery; or a bill to expel the free negro from the State; or a bill to oppress clerks and sheriffs by exacting the performance of duties without adequate compensation; or a bill to operate hereafter as a precedent for imposing a *discriminating* tax upon the slave property of the State, for the purpose of making that species of property sustain itself; or a bill of *ex post facto* repudiation of the policy of the State in permitting, until the adoption of the new constitution, the unconditional emancipation of slaves within her borders. Considered as a bill to levy a *discriminating tax* upon one portion of the community for the benefit of another, it reverses every sound principle upon which taxation can be justified. It taxes the poorest and most *degraded* population of the State to the exclusion, and for the benefit of, the Lords and Sovereigns; it taxes those who are *least* able to pay for the benefit of those who are *most* able to pay. It *taxes* and, for not paying the tax, it *fines*, and for not paying the *fines* it *sells into Slavery* one portion of the African race for the purpose of raising a colonization fund, wherewith to transport another portion of the same race to a land of freedom. Reverses the salutary principle that taxes are just because the tax-payer enjoys the *protection* of the Government which imposes the tax. Instead of granting protection *within the State* to the free colored tax-payer, in return for the tax which is imposed, the avowed object *is*, and the boasted effect *will* be, *to drive him from the State*, and to destroy the protection to which he is entitled. It would be not more cruel, and much more manly at once to expel him by *sword and bayonet*.

Viewed as a bill to raise revenue, it is evident that none will be raised, unless the law is violated. For not appearing before the county court clerk, or for not paying the clerk's fee, &c., a *fine* is to be imposed. If the requisitions of the act are performed, no fine can be imposed. It follows, therefore, if the object of the bill is to raise revenue, that the law is passed in order that it may be violated. An offence is created for the very purpose of having it committed. The State legislates a debt against the African, and then sells him for not paying it.

Regarded merely as a State census bill, its provisions are unnecessarily *inquisitorial*. It enjoins a searching examination of the tenue by which a man enjoys his freedom and the inquisition is to be repeated *every year* without any other real objection to goad, to persecute and to banish the African from a land in which *the law* made him free. One enrolment and one examination of the same person would seem to be sufficient for any useful end, but an *annual* trial of the same question of freedom as required by this law, can only serve the purpose of unmasking its object, and showing it to be *persecution* and banishment of a helpless race. To permit individual acts of emancipation has been the policy of Kentucky for more than fifty years. The act of 1798 prescribed the mode in which the master could set free his slaves. A slave emancipated under that act, *prior to the adoption of the new constitution*, was not only forever beyond the control of his old master, but his right to freedom was a *vested right in Kentucky*. The *vested* right of enjoying that freedom *in Kentucky* became as perfect as that of any other freeman, and cannot be justly forfeited except by the commission of crime. The policy of Kentucky has, indeed, changed since the adoption of the new constitution, but the change of policy cannot effect the *vested* right of free locomotion within the State, acquired under the sanction of the State; previous to the adoption of the new constitution. The State can properly act upon the migration of free negroes from other States and upon the prospective emancipation of slaves within this State. But the past is or ought to be secure. And an indirect legislative attempt to reduce to a state of Slavery those who have derived their liberty under the laws of the State is just as palpable, though not so manly an infraction of the great principles of constitutional and civil liberty as to repudiate the entire emancipation policy of the State, and ordain at once that every deed of emancipation heretofore executed in Kentucky, shall be henceforth deemed null and void, and all persons who have derived their liberty from any source shall be and are hereby reduced again to a state of bondage.

Yours, &c.,
House of Representatives.

Frankfort, 1851.

From the Christian Ambassador.

RIGHT REV. BISHOP HOPKINS ON SLAVERY.

Bishop Hopkins, of Vermont, lectured before the Young Men's Association in Lockport, on the subject of Slavery, on the evening of the 13th of January last. The following notice of the lecture is cut from the Lockport Daily Courier, edited by D. S. Crandell, Esq., a gentleman every way qualified to do justice to the subject.

Slavery was the subject of the lecture before the Young Men's Association on Monday evening, and the large assemblage present on that occasion, will doubtless take different views of the merits of the lecture, and the correctness of its positions depending upon their opinions and prejudices. He deemed it unnecessary to make any apology for introducing that subject. It was the great question of the day and while commendable efforts had been made during the last stormy session of Congress to bring the matter to a final settlement, it was still obvious to all intelligent minds that the question still remains unsettled, and the problem still remained unsolved—the question still unanswered in regard to the fate of the Union, under the influence of this most dangerous and embarrassing institution.

As a general rule he thought ministers of the gospel were likely to do more harm than good, by entering upon matters of political controversy. But in cases like this where the question turned upon scriptural arguments, and on questions of morality and religion, it was obvious, that an important place in the discussion belonged to those whose peculiar avocation required them to investigate the scriptures, and who would therefore be likely to appreciate such arguments.

The first important position assumed by the speaker after stating the conflicting views of the abolitionists and the slave holders, was, that the relation of master and slave, is expressly permitted by the Bible, that, Slavery does not therefore of itself involve any sin, that every Christian is "authorized by the Divine law to own slaves, provided they were not treated with unnecessary cruelty. In proof of this position, the Bishop cited the authority of the Old Testament, the example of Abraham, and especially the law delivered by the Almighty through the agency of Moses, to the chosen children of Israel, as recorded in Levitcus.

Passing from the Old to the New Testament, the lecturer made the inquiry, "what effect had the Gospel in doing away with Slavery." None whatever." "We have seen that it was expressly allowed to the children of Israel, by the command of the Most High," and the institution was not prohibited either by the Savior or the Apostles. From these premises, connected with the curse pronounced upon Ham, the Bishop argued that American Slavery is Divinely authorized.

In considering the subject in the aspect of an evil and a danger, the speaker thought we might claim a concession from the South. He then proved most satisfactorily that Slavery *from its inherent nature*, had in every age been a curse and a blight to the nation which cherished it. Such, too, had been the opinion of our most sagacious and discerning Southern statesmen. It was shown that the population of the Southern States were never safe from violence. The ancient Spartans were compelled from motives of personal safety to keep down their slaves by periodical massacre. Slavery discouraged industry among owners, made labor dishonorable, and tempted the whole population to immorality and habits of self-indulgence. The great danger to the white population of the South was argued from the fact that the love of liberty was deeply planted in the human breast, and needed no other stimulus than the contrast between the outward condition of the freeman and the slave. A quotation was made from an elegant speech of Hon. W. B. Shepherd, before the North Carolina Legislature, showing that forty years from the present time there would be at least nine *millions of slaves* confined on the present slave territory, rendered sterile by the present slave labor, whose owners cannot possibly keep them from starvation. They would, therefore be practically free, and stimulated by the wild spirit of their new freedom, would be ready for the fearful work of ambition and revenge.

The speaker proceeded to explain at length a new plan of emancipation, by devoting to the object all of the unappropriated public lands, which did not seem to us to have been very thoroughly matured.

We have not space at this time to consider the Bishop's Bible argument on Slavery. The views put forth are the reverse of those which we entertain. We can not but think, however, that the tendency of the doctrine maintained is, to beget an aversion to and a disbelief of the Christian religion, and those gospel truths in which all have a common interest, and in the beneficent influence of which we all share.

Slave holders, we apprehend, would reason more logically on this subject than the Bishop has done. Satisfy them that Slavery has the sanction of Heaven, and they would justly urge the harmony between God's laws and the interest and welfare of man. If the sons of Ham were decreed to serve as bondsmen, they would insist on carrying out the designs of an all-wise Creator, by subjecting, if possible the whole race, to that condition for which they were destined.

In our remarks we have touched only on the prominent parts of this lecture. It has been our design, however, not to do injustice to the speaker. He is a gentleman of conceded talents, and many of his suggestions are well worthy of consideration.

The above is a very candid and kind review of the Bishop's lecture. We might present some specimens of sharp-shooting at the lecture, between the Bishop and his church, were we so disposed.—But as nothing is gained to the cause of truth and humanity by unnecessary severity, we shall not help to extend the fame of those who are cutting their canine teeth over this bone of contention, whether on the one side or the other.

There were two prominent points in the Bishop's lecture. First. Slavery is right according to the Bible. Second. Slavery is *wrong* according to its inherent nature, and its practical results. Now, what is that but building up with one hand and pulling down with the other? The Bishop is against himself here; for what is true and right by the Bible, must be true and right in itself, and in its practical workings; or the Bible is false. Is not that aiming a blow at the Bible, the great repository of truth and goodness on earth If such is the position of *the church*, then is it the church that *was*, not the church that *is*, nor the church that *will be*.

From the (Augusta, Geo.) Constitutionalist.

NEW YORK DAY BOOK—NEW YORK, AND THE SOUTHERN TRADE.

To deny one statement, and remain silent to others made in the very same paragraph seems very like acknowldging that *they cannot be denied*.

In our paper of the 12th inst. we quote the following from the New York *Evening Post*, it being the statement of one of its correspondents:—

"A dry goods clerk of Jersey City told me a good story, a day or two since, about the editors of the *Day Book*, Stimson and Foster, which may interest you, if you have taken notice of the solicitude recently exhibited by them to gain notoriety at the South, as the champions of Slavery. That feature of their paper—indeed, from all I can learn, it has no other—is specially commended by Cass and Dickinson, in a certificate appended to a printed circular, which has been sent all through the Southern States. Well! my Jersey City friend tells me that both Stimson and Foster were clerks of Arthur Tappan, during the famous abolition riots, some twelve or fifteen years ago, and one or both used to carry food to George Thompson, the abolition lecturer from England, who had provoked the riots, and who found a shelter from the fury of the mob, in one of the lofts of Mr. Tappan's store. There were other circumstances mentioned to me, calculated to confirm the impression that these men have but recently become aware of the beneficence of Slavery. It seems that within a year they have sought to merge their paper in the *Tribune*, and were only unsuccessful, I believe, because Mr. Greeley did not desire to have them associated with him, nor did he estimate the value of their property or their services as high as they did, whence instead of preaching Anti-Slavery from the columns of the *Tribune*, they are now preaching Slavery in the *Day Book*, in the hope of attracting the favorable notice of the South by their noise. It deserves, also, to be borne in mind, that Foster was a year or two one of the assistant editors of the *Tribune*, during which period he, doubtless, exhausted the availability of those precepts which he imbibed under the tuition of Arthur Tappan.

"More anon, from
"Your faithful correspondent,
"JOHN BROWN, Ferryman."

The *Day Book* of the 21st instant, has the following paragraph:

"Not Exactly.—Some gentlemen, writing from Augusta, Ga., to the editors of the *Day Book*, inquire "who John Brown, the Ferryman is, and whether Mr. Foster carried food to Thompson, in Tappan's loft, before his (Foster's) removal to Alabama, or after his return from the South?" Mr Foster never saw either Arthur Tappan or Thompson in his life, was living at the South at the time of the Tappan riots, and never was in the city of New York until he returned from the South in the summer of 1842. The lie of Deacon Bigelow, alias John Brown, the Ferryman, was so apparent that we could not deem it worth any grave contradiction. Since, however, it seems to have been taken in earnest, we'll even set the branding iron in chase of the falsehood—lucky if the former overtake the latter, till one is cold and the other forgotten. We used to be annoyed at these things—but it isn't worth while. Lies are like false seeds—they flutter about in the air awhile, and then they sink harmless to the ground, never living nor taking root."

Now, there is a good deal of giving the lie generally, in terms more pointed than elegant to "John Brown, the Ferryman," alias John Bigelow, if, as the *Day Book* intimates, Mr. Bigelow, one of the Editors of the *Evening Post*, be the writer. But there is only one single specific statement denied. Mr. Foster denies having been Clerk for Tappan, and says he never saw Tappan or Thompson, in his life.

This is in response to inquiries of gentlemen of Augusta, (Ga.) as to the assertion that he carried food to Thompson in Arthur Tappan's loft.

But the whole paragraph above quoted from the *Evening Post*, must have been brought to the attention of the Junior Editor of the *Day Book*. He exchanges with the *Evening Post*, and also with the *Constitutionalist*. He has, doubtless, seen the paragraph in both papers. There can be little doubt that the "gentlemen writing from Augusta, Ga.," called his special attention to it. Yet we have not a word from him in reference to Mr. Stimson, his co-editor. The assertion is that, "one or both used to carry food to George Thompson, the abolition lecturer." The *Day Book* denies the assertion only as to Foster.

It does not deny the further statement, that Foster was, for one or two years, one of the assistant Editors of the *Tribune*.

It does not deny that Stimson and Foster sought, within a year, to merge their paper in the *Tribune*, and failed to do so only because they could not get their price. If one statement was worthy of denial, all were.

But we are quite willing to take the present professions of the New York *Day Book*, of friendliness to the South, as quite sincere, if not quite disinterested, whatever have been the *past* opinions and course of the Editors.

We hope they will find their *present* opinions and course more profitable in a pecuniary way.

We adhere, however, to our opinion, that so inveterate is Northern prejudice against the South, that it is a waste of resources for us to send money to the North to sustain such papers, as Northern people will not read them—or if they do, will not heed them. We find proof of this in the same number of the *Day Book*, from which the above denial is quoted.

At the end of a long letter from Macon, (Ga) written by Mr. Stimson, vindicatory of Slavery from much of groundless Northern prejudice, dated 12th instant, the writer says:

"Do you suppose that one single Northern paper will copy any portion of this letter? No, not one. Yet, if I had written a parcel of lies, and represented the Southern people as a community of scoundrels, cut-throats, and thieves, it would have been copied into more than a hundred of them."

—We have no ill will to the *Day Book*; but we oppose one of its main objects. That is, to draw as much Southern trade as possible to New York. It is the instrument and mouthpiece of many New York merchants for this purpose. The Southern trade is the propelling impulse to all this New York city love of the South. Its Union meetings, as has been well said by a New York writer, were mere "Trades Unions," to secure Southern custom, few leading politicians, Whig or Democratic, giving them countenance by their presence.

We are desirous of seeing Southern trade diverted, as much as possible, from New York, and all other Northern cities, and directed to Southern cities, and through them to Europe. The South should, as far as possible, and as fast as possible, adopt towards the North the policy of non-intercourse. She should strive diligently to emancipate herself completely from commercial dependence upon a people who signalize their love for the South by sending Abolitionists to Congress.

From the (Augusta Geo.) Constitutionalist

ABOLITION IN THE DISTRICT.

"Governor Wood of Ohio, whilst maintaining the constitutionality and expediency of the abolition of Slavery in the District of Columbia, expresses the opinion that '*the South would doubtless acquiesce in such a measure.*' Some of the delegates in the late Georgia Convention, seem to have been somewhat inclined to the same sentiment. Certainly a distinguished delegate is *reported* as having held the remarkable language below."

'The difference is, that the one says, '*doubtless*' the South would acquiesce, whilst the other says, '*I doubt* whether the people of Georgia, would dissolve the Union, even if Slavery were abolished, even without the consent of any one.' We are thankful that neither the Ohio Governor, nor the Georgia *doubter* is a Southern rights man.

"I doubt whether the people of Georgia would dissolve the Union, even if Slavery were abolished without the consent of any one. When the simple question is presented to the people of Georgia, of disunion, civil war, bloodshed, anarchy, and all the horrors that follow in their train, or to stand by the Union and set five hundred negroes free, I say, at least, that there will be a pause before they will adopt the first alternative, disunion. I do not like to hear disunion talked so flippantly of."

—The above is from the *Marietta Advocate*. Probably its readers would have liked to know who the delegate was who used this language. We will supply the omission. It is the language of Colonel Warren Aiken, of Cass. It is the language in which he concludes a speech in the Convention, in which he denies that Congress has the constitutional power to abolish Slavery in the District, and denies that consent can give the power. The act would, therefore, under all circumstances, be unconstitutional. Yet the speaker plainly intimates that for the sake of peace and the honor and glory of remaining in the Union, even after a palpable exercise by Congress on the Slavery question, of an undelegated power, he would counsel Georgia to *submission*.

There are many others of the same sort, leading and influential men, as Colonel Aiken unquestionably is, in the Convention, and who gave tone to its action. There are many others out of the Convention, leading and influential men of the Georgia Union party, who would hesitate between resistance to unconstitutional acts and *submission*; and when a man would *hesitate* and doubt, *submission* is already within his heart.

It is, therefore, not only for submission to the *past*, but in full anticipation of submission to the *future* encroachments which such language and such a spirit will, unrebuked among themselves, invite, that the Union party deserve, and must expect to be dubbed, the submission party.

It seems determined to be a Union Party any how—a Constitutional Union Party if it can, but a Union party, *constitutional* or *unconstitutional*, so it be Union.

There was one rotten plank in the platform erected by this party in the Convention, and through that rotten plank the constitutional rights of the South will go down, if that party should control the Southern States. It is the resolution in reference to abolishing Slavery in the District of Columbia. The resolution reported by the Committee of 33 was sound enough. But it was amended in such a manner, and in that form passed, as to say virtually to the North, You may abolish Slavery in the District of Columbia, and we will counsel Georgia *to submit*, because freeing a few hundred negroes in the Federal District, "will *not* endanger the safety, domestic tranquility, rights and honor" of the people.

Will the people be governed by such counsel? That issue will soon be upon them for their decision. It is hastening on *as surely as the flight of time*. It is an issue that has been speeded by the temporizing tone of the Georgia Convention.

From the Portland Inquirer.

THE FUGITIVE SLAVE LAW.

Correspondence of the Maine State Convention to oppose the Fugitive Law.

LETTER FROM CHARLES F. ADAMS, ESQ.

Boston, 19th Jan. 1851.

Thomas H. Talbot, Esq. Portland, Maine.

Dear Sir:—You do me the honor to ask of me my opinion of the Fugitive Slave Law, and of the duty of the people with respect to it.

In answer to the first point, let me in my turn ask you what I can think of a law which, having many friends in the Free States who show themselves eager to sustain it, yet has not found, to my knowledge, one single man of character willing to hazard himself upon a justification of its provisions *on their intrinsic merits alone*, and without regard to the circumstances accidentally attending its adoption. Could I brand it worse if I were to call it, what I think it must be regarded through all future time, a disgrace to the legislation of a civilized people in the nineteenth century of the Christian Era? That which amidst all the rampant servility of many, both in Church and State, finds no defence whatever of a positive nature, surely can need no labor to expose its shame.

Assuming then that the law is grating to the natural feelings of our common humanity, inconsistent with all our cherished notions of liberty, unjust in principle, and unnecessarily harsh in the provisions which subvert the right of others than those to whom it professes to apply, I will proceed at once to consider the nature of those extenuating circumstances which are urged upon us as of sufficient force to overcome all our repugnance, and to make us see

as tolerable and even approve as good what our reason and our feelings have united to condemn.

The first argument used to reconcile us to the law, with which I have become familiar, may be stated thus. Though it be conceded that in some particulars this act is not just what we can approve yet it is to be sustained on account of its association with something that is better. In other words, it is to be regarded, not by itself, but as part and parcel of what some choose to call a "compromise," and others an "adjustment" of the dangerous and difficult matters connected with Slavery. It is the burdensome part of a contract through which we enjoy the advantage of having California admitted as a State with a free constitution—the purchase money of our redemption of the Pacific shores from the clutches of the slaveholder. On this account if on no other, the law should be suffered to pass without further opposition, even though we may not approve of it.

Many of the respectable clergy who find something solid in this argument will do well to refresh their recollection of a certain conversation reported in the fourth chapter of Saint Matthew's gospel, wherein the tempter is represented as proposing a contract of just the same nature to the fasting and hungered Saviour. From an "exceeding high mountain" the arch fiend showed him "all the kingdoms of the world and the glory of them," and all those things he offered to him, if he would only do one little thing that would cost no great labor. A single sign of worship, a mere acknowledgment of submission was all that was required to obtain the reward. To this "fair business transaction," what was the Saviour's answer? Did he stop to reason about the extent of the sacrifice required—did he dwell upon the value of the consideration? Did he think that in exchange for the good to be obtained, he might acquiesce in a *little* evil? No. His answer was instantaneous, and it was short, but it was highly significant. "Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and Him ONLY shalt thou serve.*" The reply is worth a volume of that kind of casuistry preached in many of our pulpits at the present day, which is doing much to thin the churches, and to increase the lukewarmness of attendance upon preaching, which so many of the divines who deal in it are in the habit so feelingly of deploring

It is clear that the argument which I quote proceeds upon the assumption of a compromise, and a compromise between absolute right and absolute wrong. It is nothing more than the assent of many to a repetition, for perhaps the eighth or tenth time, of a process under the National Government that has done more to demoralise this people than all other acts in its history, put together. So regular has the practice become, that it is not unfair to suppose the habit fixed, and that hereafter we must not expect to see any public measure favorable to freedom adopted that will not be clogged with some mortifying and offensive condition of further security to Slavery. Neither is it in the least material what that condition may be, nor how revolting to our feelings and principles. The measure of concession covers everything however wicked. The single nod of submission to evil, however small, involves a complete subjection and worship of the Moloch of slaveholding domination, whatever may be the form in which consent may be demanded. On the downward road of moral degradation there is no fixed stopping place. For years and years the Free States have been trying to make one. They have resolved and re-resolved at every successive stage, that beyond that no human power should make them go, and thus far the only effect of their struggle has been the more glaringly to expose their frailty. This is always the way with the weak in purpose. They yield to a stronger will until yielding becomes a habit, and there is no limit to it but in the pleasure of the superior. To say that the Slaveholding interest will impose upon itself any restraint in the spirit of dictation which it indulges, is at once to fly in the face of all past experience. It has never yet shown an inclination to be content with less than the absolute control of the national policy to subserve its own ends. One after another, every barrier rasied against it has been regularly beaten down, until now, when, after being required to overcome every remaining moral scruple in this abominable law, we find ourselves only a better prey for the tyrants who, under the old plea of necessity, are even now concocting new demands of additional securities for their wrong doing.

To all this reasoning which makes of the Free States such contemptible instruments to perpetuate evil in the world, I, for one, am inflexibly opposed. I believe it rotten in its basis of morality and false in its suggestions of expediency. Neither can I listen with a moment's patience to those who counsel quiet as a remedy for the difficulties of our situation. There can be no quiet over a powder magazine, excepting that quiet which follows destruction. The only true way to get it is *to take care and remove the powder.*

The second argument which I have met with, in favor of the Fugitive Slave law, is that any attempt to get rid of it, no matter how legitimately and rationally it may be carried on, will certainly be attended with danger to the union of the States. The Slaveholders have certain rights of recovery guaranteed to them by the Constitution which ought to be respected. The provisions of the law passed in 1793 to sustain them have been rendered so far inoperative, that they are made uneasy and discontented, and it is to quiet that uneasiness and remedy that discontent the present measure was assented to. Bad as it may be in itself, to touch it now will be attended with worse consequences than to let it alone. For those consequences may affect even the Union itself.

Such is the argument; and of all the odious forms of defending the interests of the Slave power which have been resorted to of late years, I must say it is the worst, as in my belief, it is the most dangerous. Let us look back for a moment and see the progress of this reasoning. First, it makes the admission of a new State, with a constitution rejecting Slavery, an occasion for forcing upon us a measure so revolting in its details that in no other way than as a condition precedent for the withdrawal of a factious resistance to what was undeniably a just and righteous demand, could it have been made to go down at all. And secondly, it advances a threat of dissolution of the union, in case there be a single indication of tardy repentance for a wrougful concession. The Slaveholders do evil at first in order to force us to consent to their demand, and then they threaten further evil in order to make us submit without murmuring to what has been done. The same theory which justifies this would equally excuse a man in proceeding to murder a victim for venturing to recover property of which he had first of all been robbed. And such a theory is now gravely advanced by respectable citizens as one which is indispensable to the maintenance of the Union! And every man who cannot appreciate such a sublime chain of political morals, and who believes too firmly in the strength of the Union to see the necessity of weakening it with such drivelling, is forthwith to be branded as a disunionist! The very persons who boast themselves the exclusive guardians of the citadel, are the ones who labor the most zealously to introduce the wooden horse, in the darkness of the night, which conceals the only formidable foe. Let the advisers of this policy only declare the purpose they entertain, of *making the support and protection of Slavery identical with the support of the Union*, and then the world will be able to judge how far by this illstarred conjunction they are likely to increase those feelings of devotion to the Union, founded on regard for the noble purposes it was designed to accomplish, without which it could not stand a single day. No! as one of the people I venture to forbid the bans of this unnatural marriage, and I openly and unequivocally charge those to be the traitors to the union who dare so far to degrade its character as even to acknowledge its companionship with Slavery. No! Have we not some time ago been told by high authority in this new school, that the only true alliance is that of "LIBERTY and Union, Now and Forever, One and Inseparable!"

It ever has been and is now the characteristic of narrow-minded conservatism to defeat its own ends by assuming that, in order to preserve whatever may be valuable, it is necessary to protect all that is bad, in the political Institutions of a country. Let men say and do what they will, Slavery will not become other than what it is, a monstrous evil. Let them deprecate agitation as earnestly as they like, they will not deter honest men from performing what they are convinced is their duty in opposing its progress. Violence on one side only breeds violence on the other. Denunciation only begets the like. It *settles* nothing. The attempt to put the union of the States in as a shield against attacks upon the slave power of the South, to make the cause of a section and a class in that section, the cause of the nation, would seem in the highest degree unwise, since the practical effect will never be to make the world think better of Slavery than they now do, whilst it may lower the estimate of a Government which is shown to be susceptible of perversion to so vile a purpose. For my part, if I were an enemy to the Union instead of being a strong friend, I should desire nothing more earnestly than to have its advocates labor to disgrace it. It is because I love the country, yes, and the whole country too, slaveowners and all, that I cannot see so false and dangerous policy going on without feelings of the most lively indignation. In my judgment, the only real enemies of the Union are, first, those slaveholders who are always threatening to dissolve it, if they cannot have everything their own way; and that way is always the perpetuation of Slavery; secondly, those weak, unfaithful, unsteady politicians and parties, who know not how to resist those threats and who therefore resort to the shallow pleas for their own instability, that the only way to save the Union is to concede everything. Among such guardians, and with a similar policy I think I can foresee ultimate danger to the permanence of the Union—but I utterly deny that it could ever be weakened by a firm, a moderate but a steady perseverance in the path pointed out by Liberty on one side and Justice on the other, demanding no acquiescence of the people in what they know to be wrong, and conceding no sacrifice of what they equally know to be right.

This naturally brings me to the last point of inquiry made by you, as to the duty of the people with respect to the act. I hold that duty to be firm, persevering and resolute opposition in legitimate modes to the continuance of the law. I counsel no violence, nor any resort to measures of resistance not strictly within every citizens right to adopt. But I do most strenuously invoke agitation and opposition so long as that statute shall remain a dishonor to American legislation. I am well aware of the pretence that has been raised of a peculiar sacredness attaching to the measure of the last session; a trick that is not new in slaveholding policy, of confounding mere common legislation, subject to repeal at any time, with constitutional and organic enactments. The imposture is of a piece with the proposed organization of a "Union" party to protect Slavery. Everybody knows that the Fugitive Slave Act may be repealed to-morrow if the will of the people should so decide. And for my part, I shall not on any account consent to forego my right as one of the people to labor to bring about that result, even though it may not arrive until the recurrence of more than one decennial period shall have re-established the principles of human freedom in their Western citadel.

Nor yet, though I favor no irregular action against this law am I of those ashamed to confess my conviction that it will, to a great extent, become a dead letter on the Statute book. Not to suppose this would imply a degree of moral degradation in my countrymen which would make them unfit to live as freemen. A wretched effort has been made in some quarters to characterise the expression of such a sentiment as this as nullification; and serious homilies have been read to us upon the danger of listening to a doctrine so subversive of all law and all government. The time of those persons engaged in such a work would be better spent if directed against the action of legislators who deliberately bring the sense of right in every man's bosom in direct conflict with the law. Strange, indeed, are the fluctuations of opinion in America if we are to infer, from what is said in high places, what kind of principles they are that have grown up under the fostering care of our Republican Institutions. The Lauds and Straffords of these days would make us read history backwards, and see in the "holy army of martyrs," a host of criminals justly punished for their contempt of law. They would look with contempt upon the felons John Huss and Jerome of Prague who dared to neglect the legal rescripts of the Councils of Constance. They would withdraw our sympathy from the Puritans who indulged in the "sickly sentimentality" of suffering rather than to recognise the command of the secular power to violate their sense of right. Just Heaven! If all their teaching about the paramount obligations of man's authority be true, what have our ancestors to say in their defence against the verdict which stamps them as rebels against the law? The whole current of civilization must be set backwards and we must return to hug the chains of Charles Stuart and of the Pope of Rome, to hail James the Second a persecuted hero and Alexander the Sixth a pattern of sanctity. We must go up to the theory long since thought to be exploded, that "the powers that be are ordained of God."

It is *Slavery* that brings back upon us the sophistry of past ages, Slavery, which can be sustained in no other way. It has already made us forget the universal judgment of all modern enlightened authorities upon legislation and government, which defines a clear limit to the law-making power. If there be one thing more settled than another on this subject it is that men should not make i. laws impossible to be executed. 2. Laws against natural equity or commanding the commission of crimes. 3. Laws which are in conflict with the principles, the sentiments, nay, even the habits, manners and settled customs of large numbers of the people of a community as to make the temptation to violate or evade them preponderate over the habitual regard for what is prescribed by authority. No wise or prudent statesman will consult the permanence of a society into which he deliberately pushes measures which invade the most sacred opinions of any considerable portion of it. To deny that there is a limit to obedience is one among the strange propositions which the great struggle of the time has brought to the light of day. Why even the noted apologist of Slavery, the Reverend Dr. Fuller, the Champion of Slaveholding morality, was reluctantly driven to confess that he could not pay obedience to the law of Carolina which prohibited all instruction to the slaves! And shall the reverend Divine incur blame for this decision from his swifter footed brethren of the North? Are *they* prepared to tell him that, had they been in his place, their duty to God would have prompted them to do differntly? Why the conscience even of the Pagans who knew nothing of the Scriptures taught them a better system of morality than this. In one of the most beautiful of the masterpieces of the Grecian drama, the pious and holy sentiments of a noble female are brought by the author into direct conflict with the rescript of the legitimate authority of the State. She is forbiddden from performing the last sad offices for a beloved brother, the neglect of which was, in the theology of that day, considered as involving a penalty to the deceased beyond the suffering of this mere mortal world. Her difficulties are heightened by the fact that he who issues the decree is her uncle, thereby in a degree uniting the parental with the sovereign power. Yet, in spite of all these considerations, what is the answer of Antigone to his demand? Let the translation of the play speak as well as it can for her. When Creon asks her how she has dared to transgress the laws, she thus replies:

> "For this just cause, that not the voice of Jove
> Nor holy RIGHT that with the gods below,
> Inhabits, e'er to men such laws ordained.
> Nor of such force thy edicts did I deem
> That, mortal as thou art, thou hast the power
> To overthrow the firm unwritten laws
> Of the just gods: These are not of to-day
> Or yesterday, but through all ages live,
> And none know whence they sprung."

The skilful poet has woven the sympathies of every reader around the horrid fate of her who suffers the penalty of the law for doing what she believes to be her duty, and has left, heathen though he was, to learned Doctors of Divinity at this day, the difficult task of saving the "legitimate authority" from the curses which his cruelty naturally invokes. Why, O why is it, my dear sir, that throughout the history of Christianity, in all the struggles that have been carried on for human improvement, a marble-hearted philosophy uniformly takes possession of the dignitaries of every long-established Church? Is it too harsh to suppose that even in the mortal days of the Saviour such men might have been of the number of the existing hierarchy to call for his crucifixion?

But I thank God that among the younger classes of the clergy, as among the rising generation devoted to secular employments, there are indications of the presence of a more soul-inspiring principle of human action. Whilst it is to be hoped that as consistent Christians they will never give occasion to the fastidious and the cavilling man of this world to impeach the propriety of their conduct, when giving expression to their sentiment, it is quite as much to be desired that they leave no opening to the infidel and the scorner to boast of a superior and more practical benevolence than is taught by the disciples of Him whose life was one lesson of good will to men.

Pardon me, my dear sir, if, in answer to your application, I have gone more into length than I ought, for the occasion for which you request my opinion. I am sensible even now, that I have barely touched the great principles which lie at the bottom of the question. But I could not resist the temptation of saying something at this moment, when so general an effort is making to overcome the popular indignation that was excited at the first announcement of the passage of this infamous law.

I remain, very respectfully,
Your obedient servant,
CHARLES F. ADAMS.

LETTER FROM HON. JOHN M. NILES.

(Late Democratic Senator in Congress.)

Hartford, Ct., January 27th, 1851.

DEAR SIR:—On my return, after an absence of several weeks, I found your letter of the 10th of January, informing me of a Convention of the citizens of the State of Maine, at Winthrop, on the 29th instant, to consider the Fugitive Slave Law passed at the last session of Congress; and requesting the "expression of my opinion respecting that law, and the duty of the people in relation to it, to lay before the meeting."

I have examined that most extraordinary act carefully, with reference to its constitutionality, and can find no sanction for it in the Constitution

The Article in the Constitution, in relation to fugitives from labor, is clearly a mere compact or covenant between the States, conferring no power on Congress to legislate on the subject. The obligation it imposes is upon the States, whose duty it is to provide for the reclamation of fugitives from labor, on claim of the person to whom the labor is due. Congress from the first, has mistaken its duty, and exceeded its powers on this subject, as the objection here urged is equally applicable to the act of 1793.

But if this objection could be got over, and it be made to appear, that Congress was charged with the duty of giving effect to this Article of the Constitution, the Fugitive Slave Act, is, in my judgment, a most palpable and audacious violation of the Constitution, and of all those great principles of personal liberty, to secure which, has cost our American and English ancestors such long and noble struggles.

If it belongs to Congress, to provide for the reclamation and surrendering up of fugitives from labor, they must do it, without interferring with the reserved rights of the States, and without violating thosg provisions in the constitution, which in the most solemn form, guarantee the personal rights of the citizens. Congress cannot establish summary and extraordinary tribunals with proceedings unknown to the common law. If the article relating to fugitives from service, is to be executed by the federal authorities, then it includes a part of the judicial power vested in the government of the Union, and the Constitution expressly provides that "the judicial power of the United States, shall be vested into one Supreme Court, and such inferior courts, as Congress may from time to time ordain and establish." The judges of these courts, must be appointed by the President and Senate, hold their offices during good behavior and have a fixed salary, all of which provisions are violated by this act. And the proceedings of these courts, must be according to the principles and forms of the common law, which were recognized in all the States when the confederacy was formed. To say nothing of the general principles of the constitution, this is expressly required, by the fifth, sixth and seventh articles of the amendments of the constitution. And among these principles of the common law, is trial by jury. The fifth article of the amendments, provides that no "person shall be deprived of life, liberty, or property, without due process of law." Due process of law, means proceeding according to the principles of the common law, including trial by jury. The fugitive slave act, deprives a person of his liberty without due process of law. "Due process of law," includes trial by jury; but if there could be any doubt as to this, the seventh article of the amendments, expressly provides, that "where the value in controversy exceeds twenty dollars, the right of trial by jury shall be preserved." Is the liberty of a colored person worth $20 in the judgment of Congress? A slave regarded as property, is valued at several hundred dollars—All these provisions in the constitution, expressly designed for the security of personal liberty, are violated by this act. But I have gone further into this question than I intended.

This law is not only a palpable and dangerous violation of the constitution, but is equally subversive of all the great principles of liberty which a free people should cherish. The duty of the people in respect to an unconstitutional and oppressive law, must always be in some measure a question of expediency, depending on the circumstances of the case. When danger is imminent, and redress cannot be hoped for in any other way, resistance by force, is not only justifiable, but a duty. When the danger is not imminent, and redress may be sought in other modes, it should be opposed by reason and argument, and appeals to the judgment and justice of the country. This is called "agitation," which is denounced by the supporters of this law.—And are we ranked so low, that we cannot seek redress from unconstitutional and oppressive laws, by discussion and argument? In attempting to stop "agitation," the supporters of this law, commit a still greater outrage against liberty, by proscribing the freedom of speech and of the press, the great bulwarks of freedom A people who will quietly submit to arbitrary and oppressive laws, because they effect only a humble and degraded class, are unworthy of freedom and should not expect long to preserve it. If they basely suffer the invasion of the rights of the week and feeble, the same injustice will soon be applied to themselves. As a people, we can only expect to be free as long as we are just.

With much respect, I am gentlemen,
Yours truly,
JOHN M. NILES.

Thomas H. Talbot, Esq., in behalf of the Committee.
—Portland, Me.

LETTER FROM HON. TITUS HUTCHINSON.

(Former Chief Justice of Vermont.)

Woodstock, Vt., January 30th 1851.

You ask my opinion of the Fugitive Slave Law, and the duty of the people with respect to it. The subject is now newly brought to my notice. Publications upon it, over my name, have gone to the public in the *Green Mountain Freeman*. Two bearing directly upon it; and a third, bearing incidentally upon it, in a scrap, showing the propriety of our late Vermont statue, regulating the writ of habeas corpus, &c.

My opinion of the Fugitive Slave act is, that it is, in all its provisions, rebellion against God, and a warfare upon the sovereignty of the non-slaveholding States, and the personal rights of their citizens; that it is unconstitutional and absolutely void. So much so that if it were to be decided by a court not tinctured with, nor influenced by, the principles of Slavery, nor the claims of slaveholders, I would no more risk the attempt to force a fugitive back into Slavery, than I would do the like to any free, white citizen of our own State. The penalties and fetters under foot the object which the Constitution professes to have in view in spreading its banner over our nation, to wit, to establish justice and secure the blessings of liberty. It so treats several plain and express provisions in the body of the Constitution, such as security against unreasonable searches and seizures, against a man's being deprived of his liberty without due processs of law, and such as aim to secure the right of trial by jury, &c.

The act is void, because Congress has no right to pass any law on the subject. Each State stipulated to deliver up, makes provision for delivering up. If any State neglects this, those who complain must be content with the same remedy which Massachusetts has for South Carolina's imprisoning her citizens, and mobbing away her agent. The decision of the Supreme Court in the Prigg case in its terms repeals the Constitution by being contrary to it: but the friends of Freedom must not cease to strive to revive the Constitution, and bring it above that decision. The Fugitive Slave act, and the said decision in the Prigg case, and the Act of February 12th 1793, are all at war with the sovereignty of each non-slaveholding State. I may stand alone with regard to the true position of a fugitive slave when he has taken residence in a free State. Right or wrong, I entertain a most decisive opinion. My opinion is, that such fugitive is as free as if he had never been in Slavery. His former master or owner has no more right to demand service of him, while in such free State, than any other citizen has. The only difference between his position and his rights, while in such free State, and those of any free emigrant is, that he is liable to be delivered up and carried back into his former residence, and, when he has arrived there, the slave laws protect the owner or master in exercising over him brute force, to the alienation of all his rights and liberties. Ergo, what that statute attempts to authorize is an attack upon the sovereignty of the free State where such fugitive may have taken up his residence.

So you perceive that, in regard to the first enquiry, my opinion is, that said Fugitive Slave Act is void in all its provisions and all its infictions, and that it would be so decided by any intelligent court, wholly disinterested, and wholly free from prejudice.

The conduct of the people with respect to this statute must be governed by prudential considerations. We must view matters as they are, and not as we might wish they were. After the decisions of the Supreme Court of the United States upon the subject of the Act of 1793, and while the people of the North, though double in numbers, let the minority, though not halt their equal, rule them in the triumphs of Slavery, and while the majority of the Judges of that Supreme Court are Slaveholders, we must not very much expect such a decision as we should deem correct. We must tug on in the cause of liberty, hoping for a change in jurisprudence, overruling errorneous decisions, like the decisions of the Court of King's Bench in the case of Somerset.

With regard to any thing of active opposition to the statute by force, like a rescue, I would advise that none engage in it. With regard to any thing in the statute requiring the citizens to aid in arresting a fugitive, or in any way forcing him back into Slavery, I should be glad to see every Northern man firm as a rock, risking the penalties of the statute, rather than be guilty of aiding the powerful oppressor in forcing a fellow being into hopeless bondage. One thing we ought to do, and that we can do with safety: let it be fully understood, we view the existence of that statute as treachery to the North, and that we will never aid to elect into office or power in the United States Government any who would support that law, nor any who would not act boldly to procure its repeal. The people, also, should strive by petition, and force of public sentiment, to hasten the repeal of the act.

I remain, with great respect,
Your humble servant,
T. HUTCHINSON.

Messrs. Fessenden, Willey, Woodman, Peck, and Stackpole, Committee.

——THE FREE COLORED VETERANS,—Not the least interesting although the most novel feature of the procession yesterday, was the presence of ninety of the colored veterans who bore a conspicuous part in the dangers of the day they were now for the first time called to assist in celebrating, and who by their good conduct in presence of the enemy, deserved and received the approbation of their illustrious Commander-in-chief. During the thirty-six years that have passed away since they assisted to repel the invaders from our shores, these faithful men have never before participated in the annual rejoicings for the victory which their valor contributed to gain. Their good deeds have been consecrated only in their own memories, or lived but to claim a passing notice on the page of the historian. Yet who more than they deserve the thanks of the country and the gratitude of succeeding generations? Who rallied with more alacrity in response to the summons of danger? Who endured more cheerfully the hardships of the camp, or faced with greater courage the perils of the fight? If in that hazardous hour when our homes were menaced with the horrors of war, we did not disdain to call upon the colored population to assist in repelling the invading horde, we should not, when the danger is past, refuse to permit them to unite with us in celebrating the glorious event which they helped to make so memorable an epoch in our history. We were not too exalted to mingle with them in the fray; they are not too humble to join in our rejoicings.

Such, we think, is the universal opinion of our citizens. We conversed with many yesterday, and without exception they expressed approval of the invitation which had been extended to the colored veterans to take part in the ceremonies of the day, and gratification at seeing them in a conspicuous place in the procession.

The respectability of their appearance and the modesty of their demeanor made an impression on every observer, and elicited unqualified approbation. Indeed, though in saying so we do not mean disrespect to any one else, we think that they consituted decidedly the most interesting portion of the pageant, as they certainly attracted the most attention. We were pleased, too, to observe that an honorable position was assigned to them, immediately in the rear of those few remaining of our fellow-citizens who participated in the battle of the eighth. As they passed us, many of them tottering beneath the weight of years, on the verge of that grave into which all of us must descend together, we looked with feelings akin to veneration on their aged forms. We reflected that beneath their dark bosoms were sheltered faithful hearts, susceptible of the noblest impulses, and we involuntarily asked if these could be the people whom a fatuitous fanaticism would array against those whom their arms were ready to defend in the hour of dire extremity.

In another point of view, we think that the participation of the colored veterans in the ceremonies of yesterday will have a favorable result. We have no doubt that it will produce an extremely salutary effect on the free colored inhabitants of the city. They will know that adherence to a correct line of conduct must secure to them the respect of a community, as surely as a contrary course will condemn them to suspicion and disgrace. As a class, they are peaceable, orderly, and respectable people, and many of them own large amounts of property among us. Their interests, their homes, and their affections, are here, and such strong ties are not easily broken by the force of theoretical philanthropy, or imaginative sentimentality. They have been true hitherto, and we will not do them the injustice to doubt a continuance of their fidelity. While they may be certain that insubordination will be promptly punished, deserving actions will always meet with their due reward in the esteem and gratitude of the community.—*New Orleans Picayune.*

National Anti-Slavery Standard.

Without Concealment....Without Compromise.

NEW YORK, THURSDAY, FEBRY 20, 1851

THE SLAVECATCHERS' THANKSGIVING.

ALL nations have their occasions of Thanksgiving. None so barbarous that it has no fit rites to express the gratitude of dependent beings for the bounty or the aid of the Supreme Good. People, indeed, often thank God for strange mercies. As when *Te Deums* peal through the vaulted roofs of old cathedrals, in acknowledgement of the assistance the Common Father has given one portion of his human children in cutting the throats and stealing the soil of another part. Or when a new birth promises the continuation of a depraved race which it would be mercy to mankind to extinguish forever. The cessation of a pestilence or a famine is a fitter cause of Thanksgiving. Most fit of all an act of National Repentance, like that which has made the first of August the holiest of secular Anniversaries. Thanksgiving has been from the earliest times one of the Institutions of New England, and from them it has extended over the land. We have been called upon to be grateful for so many mercies that we had even thought that the catalogue was exhausted But, no! It seems that we have yet a fresh blessing for which to return our humble and hearty thanks to Almighty God. It is that we enjoy the privilege of catching slaves! That we have been "recalled to a sense of our Constitutional obligations!" What nation under Heaven ever before thought of thanking God for the meanest and most loathsome of their vices? But this we are invited to do, and by a fitting Instrumentality.

The hundred amateur Slavecatchers of New York, rejoicing over their late victory over a helpless negro, whom they have thrust back into the furnace of Slavery, heated seven times hotter than before for his torment, have issued their Proclamation for a National Thanksgiving, in view of this Dispensation of the Divine Mercy. Hear the impudent scoundrels!

What we would very respectfully recommend is, that our fellow citizens, in all parts of the country, should cease unnecessarily to agitate the subject, and bring their minds to think about and contemplate subjects involving their common interests, and common renown upon which, in the main, there is no disagreement, or none of an exciting or unpleasant character. By pursuing this course, we shall come to regard each other as countrymen, the bond of union between us will be strengthened, and we shall rejoice in the prosperity of each other.

For ourselves, and multitudes everywhere for whom we fear not to speak, we think we can assure these Apostles of Peace and Good Will that we shall cease agitating the subject of Slavery whenever we find any other subject "involving the common interest and the common renown" of the people of this country in any degree approaching this one, and not before. At least we shall then cease to devote to it so large a proportion of our thoughts and efforts as it now extorts from us. We can tell them that a gigantic Cruelty, a hideous Oppression, like Slavery, creates its own antagonists by the operation of the very fundamental laws of morals and of mind. People cannot dismiss Slavery from their minds if they would. Even these very men, hating the sound of the word, though loving the reality of the thing, can think and talk of nothing else. If *they* will disturb the whole nation by bellowing "Silence," can they expect that *we* will cease telling how, and only how, it can have the Silence and Peace for which it yearns? We take it for granted that these select Slavecatchers are very great men in the eyes of New York as well as in their own (though the names of some half a dozen of them are all that we ever heard before); but they cannot change the original structure of the human mind, and persuade it to feel no agitation when the due occasion of agitation is present before it.

But these Conservators of the Union do not waste their energies upon mere abstract exhortation. They present a plan by which this new Era of Good Feelings can be duly celebrated, and its benign influence extended. It is as follows:

The *Birthday of Washington* approaches; let us unite in *celebrating that day*; let it be a day of universal rejoicing; let us all call to mind his many virtues; let us assemble in every city, every town, every village and every hamlet throughout this vast country, extending from the Atlantic to the Pacific, and hear the Farewell Address of the Father of his Country read to assembled citizens. Let us meditate upon his words of wisdom; let us drink largely from this original fountain of patrictism, and we cannot doubt that the effect will be, not perhaps to make us argue more acutely, but to make us feel like Americans, and under this feeling to repudiate alike all disorganizers—to make us feel that we are truly one people, and that as such, united under one government, we hold a trust for ourselves, our posterity and mankind, of more value than was ever committed to any other nation.

Perhaps no name has been made the cover of so much villainy and wickedness, except the name (with reverence be it spoken) of Christ, as that of Washington. He has been apostrophized in Faneuil Hall as "that slaveholder!" The fact of his owning human beings has been accepted as the all sufficient absolution of every man-merchant and man-stealer. The wicked and profligate wars in which this nation has engaged for the pillage of weaker neighbors slink for comfort and encouragement under the shadow of his example. He has been made the Ideal of Americanism—a sort of deified Yankee—whose countenance, actual or pretended, is claimed for almost every rascality we incline to commit. But we believe that this is the first time that he has ever been appealed to as the patron Saint of Slavecatching A new attribute has been discovered, and these worshippers of his propose that he shall be solemnly invested with it on his next *Fête* Day! A fresh quality has been developed in the idolaters, and they cannot rest until they have made their *fetish* as like unto themselves as they can. But in all their implicit adoration of his every word and work, they forget that he set the world an example of resistance to oppression, even unto the death. Other people besides the New York Slavecatchers and their brethren of the Craft everywhere, may find encouragement and counsel in the example of Washington. They who are protesting against the longer continuance of political institutions which have failed of their end, do but follow in his footsteps. And whenever the sword of Servile Revolution shall gleam, as gleam it must, sooner or later, if not broken by Emancipation, whose name will be more fitly inscribed upon it, when drawn in that holiest of wars, than the name of Washington?

We made some comments, a fortnight ago, on the assurance of Mr. Webster in claiming the approval of John Jay for this infamous Fugitive Bill on the ground of his recorded testimony in favor of the Union. These New York Slavecatchers, and many others like unto them, refer to the Farewell Address of Washington as conclusive of the duty of catching slaves and sending them back farever. Have they never heard that circumstances alter cases? Did they never read any of the loyal addresses laid at the foot of the throne, praying redress of grievances, signed by the very men who set on foot and carried through the Revolution? Were they hypocrites and liars when they professed allegiance to the British Crown and sought only the rights which Britons inherited under the British Sceptre? Nay, verily. But the face of affairs changed, and the hearts of those that looked upon it changed also. Were Washington and Jay included by the loyal words and deeds of their ancestors, or even by their own, when all the relations of things had been changed since they were uttered? When they expressed their confidence in the Union as the hopeful instrument of much good, they spoke from a very brief and imperfect experience of it. Slavery was then thought to be a merely incidental and temporary element of the Constitution, which would soon eliminate itself. It is now proved to be its pervading and inspiring spirit. The manufacture of Presidents and the perpetuation and comfort of Slavery are all the substantial results of the American Union, and, of these, the one has grown to be but the necessary complement of the other. Because Jay and Washington magnified the Union when they hoped it was to be the bulwark of Liberty, does it follow that they would do so now that it is proved to be the stronghold of Slavery? Washington's sense of the inconsistency of his position as a slaveholding Champion of Freedom was frequently expressed during his life, and was most emphatically embodied in that posthumous act of justice by which he emancipated such of his slaves as should survive himself and his wife. Late justice, indeed, to the men whose unrequited toil had enabled him to fight the battles of his country without pay! Cheap disinteresteness and easy liberality But the fact proves that he did not regard Slavery as the Corner Stone of our Republican Institutions, nor, consequently, Slavecatching as the highest glory of Northern patriotism.

But what have these hundred men whose names are appended to this Manifesto done that all the people should hearken to their words and obey them? What mighty sacrifice have they made for the public good that entitles them to our reverential acceptance of their vouchsafed advice? Have they pledged their "lives and fortunes" in behalf of Liberty? Alas, no; they have only forfeited their "sacred honor" (those of them that had any to lose) in the behalf of Slavery! Their only heroic deed has been assisting at the seizure of a poor negro waiter in a hotel, and their only sacrifice contributing money, which was not asked for, to make his chains (literal handcuffs!) sure and certain. In virtue of these services, these impudent slavecatchers presume to recommend a certain day as one of solemn observance to the whole American nation! Perhaps we have deserved the insult. We have so long heard and reverenced the growl of the Southern lion, that perhaps it is no more than right that we should respect the bray of the Northern ass. We hope it may be so. We trust that this precious "Union Safety Committee" will be obeyed. Let every city or village where a Slavecatching priest or patriot can be found make the birthday of Washington a Slavecatching Festival Let Mr. George Wood fill up the measure of the infamy which he has bought with his five hundred pieces of blood-money by a Panegyric on Kidnapping under the forms of Law. Let Daniel Webster at Washington or at Marshfield expound the Constitution anew till all of it disappear but the blot of Slavery. Let Moses Stuart and Daniel Sharpe and Francis L. Hawks make God a parchment, and catching slaves the chief end of Man. There cannot be too many of such services. We will answer for it that if they will but give the Text, there will enough be found to furnish the Commentary. If they will uplift this Anthem of Peace, we think they will not fail soon to hear the answering echoes of Agitation.—E. Q.

ONE word more in regard to the *Day Book*. The loan of *thirty* dollars to its proprietors would have saved BOWEN & MCNAMEE from its assault!

Again, we are authorized and requested to assert upon the authority of one of the best known gentlemen in our city—a gentleman, whose name is known in every State of the Union—that one of the proprietors of the *Day Book*, formerly a clerk in the employ of ARTHUR TAPPAN & Co., stated to the gentleman referred to, *that it was his intention to attack the most distinguished persons in the City to make his paper known; and he attempted to extort money from him under a threat of being denounced!!*

Do our Southern Brethren desire to have anything further to do with a Press which could forge endorsements of character and avow such abominable principles as these? And what think they of the merchants who sustain this press and figure in its columns.

NEW YORK, Feb. 13th, 1851.

To the Editors of the Anti-Slavery Standard:

GENTLEMEN—I find the enclosed extract in your paper of this date, copied from the *Courier & Enquirer*. If you, or the Editor of the *Courier & Enquirer*, or anybody else, will produce the gentleman or any respectable individual who will swear to the statement here made, I will give you the *Day Book* and all pertaining to it, to change into an Anti-Slavery paper, or burn up, or destroy, or do anything else with you please. Of course you will pass this in silence, for you well know that no such statement was ever made by the "clerk formerly in the employ of Arthur Tappan & Co." or anything like it, or anything that could be tortured into such a meaning. "The proprietor formerly in the employ of A. Tappan & Co." *is not a fool*, whatever else he may be. I denied it when it first appeared in the *Courier & Enquirer*, and had you been disposed to deal fairly with even a criminal you would have put his denial on record with the charge, and waited for proof before you convicted. But I never did, and probably never shall, expect fairness or justice from an Abolitionist.

Respectfully,
Your obd't. servant,
N. R. STIMSON.

OFFICE OF THE DAY BOOK,
No 122 1-2 Fulton St.

—The above letter, we presume, was meant for publication in the *Standard*. At all events its author must acknowledge that in making it public he has, for once, got what he says he never expected. Had we seen the denial of the charge referred to he would have earlier found the Abolitionist disposed to treat him with fairness and justice. But we are not habitual readers of the *Day Book*. Among the disagreeable duties which we are compelled editorially to perform we do not reckon that. Not that the *Day Book* is any worse than its coadjutor the *Journal of Commerce*, but then it has no reputation or influence, and represents nobody of any consequence. We are not compelled therefore to go to it, any more than we are to Messrs. Carleton's & Co shop, to learn what small things individuals will consent to do for the sake of Southern custom. In any extended sense, the paper can hardly be considered a public newspaper. If, therefore, anything relating to it finds its way into our columns it is for the same reason that we might notice the notoriety gained by a silk house to push off its old stock by being active members of a Union Committee.

If the editor of the *Day Book*, however, is really desirous that we should take the trouble to do him justice, we have no objection to take that slight trouble. To that end we call the attention of the reader to an article on our first page from a Georgia paper. One of the editors of the *Day Book*, it seems was accused of carrying food to George Thompson when concealed some years ago in this city by Mr. Tappan. The paper denies that Mr. *Foster* ever did any such thing, knowing, the while, that Mr. Stimson, and not Mr. Foster was referred to, the former only having been a clerk of Arthur Tappan & Co. We believe the charge as against him has since been denied, and if not we now make it, as we happen to know that George Thompson was never concealed in any body's loft, or anywhere else in this city, and was never fed in any other way than the ordinary way in the dining-rooms of his friends. But Mr. Stimson was Tappan's clerk, and had Thompson been so concealed, would undoubtedly have done his master's bidding, and taken food to the prisoner. Would you not, Mr. Stimson?

We refer, however, to the article from the *Constitutionalist* not only to show how much disengenousness there is in the *Day Book*, but how much it gets by it.

The occasion of the article in the *Courier and Enquirer* which we copied last week, it will be remembered was the publication in the *Evening Post* of a certain hand-bill issued by the *Day Book*. That article contained also the card of Messrs. Gilbert, Prentiss & Tuttle. The *Post* a day or two later, says:

We understand that the editors of the *Day Book* have refused to withdraw the name of Messrs. Gilbert, Prentiss & Tuttle from a circular which they have been distributing through the Southern States, containing a card purporting to recommend that print to public patronage, notwithstaning the public denial by those gentlemen of ever having lent their names to any such purpose.

Since Messrs. Gilbert P. & T.'s note appened, we have learned that six out of the eight firms whose names appear in the *Day Book* hand bill, are alike the victims of Messrs. Stimson and Foster's assurance. They do not chose to follow Messrs G. P. & T.'s manly example, because they do not wish to become subjects of newspaper discussion, but they hold in proper contempt the impudent liberty taken by these mercenary journalists.

The same paper has since published another card from Hon. Wm. Duer, as follows:

WASHINGTON, Feb. 3, 1851.

GENTLMEN:—My attention has been directed to-day to an article in your paper, containing extracts from a hand-bill entitled "A Southern Press in New York," in which I am represented as having united with

The report, at great length, stated the reason why the Society should continue their support to the American Anti-Slavery Society, and repudiated the idea that they were at all responsible for the sentiments or opinions, on other subjects than those of Anti-Slavery, of any of the members of the American Society.

The Rev. Mr Jeffrey rose, amid enthusiastic applause, and said the motion I have to make is as follows:—"That the report now read be adopted, printed, and circulated under direction of the committee; also that the remanent members of the committee and office bearers, be requested to continue their services, with power, as usual, to add to their number." I have much pleasure in moving the adoption of the report now read. It is a well-written document, and clearly sets before us the history of the society's proceedings, the grand principle on which it is founded, and the claims it has on public countenance and support. It is admirably fitted to give the friends of the Anti-Slavery cause, at the present juncture, the enlightenment which some may need who are not so versant in the history of the Anti-Slavery movement as you (the chairman) and others who are around me, and will at least tell that, while we hold fast by the motto inscribed on one side of our flag, which reads thus,—"No union with slaveholders," we are just as true to the motto on the other side of it, and that is, "Union with all, without distinction of creed, or sect, or politics, who are as one with us in our watchword of immediate emancipation to the slave;" in our remonstrance with all slaveholding or slavehaving churches and their apologists, that they cease to perpetrate or to palliate sin, and now give warning to the slaveholder, that he is required by God, and it is his duty to man now, at once and for ever, to undo the heavy burden—to let the oppressed go free, and to break every yoke. (Cheers.) It is an exhibition of our principles and a history of our proceedings, and I reckon the report well fitted to give renown to the cause. (Applause.) There are some things in the report that invite remark. It says that we have not for some time courted public attention, because there has not been any marked cause for a meeting of the society. Though we have had no public meeting, the ladies, unobtrusively and efficiently, have been doing their work. Let me say that all honor is due to them for their indefatigable zeal and diligence. No cause can well proceed without them, and it seldom fails of success when it engages their hearts and energies. (Applause.) I am certain, however, that while for some time we have had no public meeting, there has been no diminution of public interest in the Anti-Slavery cause, or in the influence which this society and kindred societies of standing and character have exercised upon the public mind. We have had no need to expostulate with brethren who forget that they are Britons, and the custodiers of the world's liberties, when they set their feet on the shores of New England again, to remonstrate with Churches who, in their slaveholding attachments, forgot the wrongs of the slave, though to redress these wrongs his prayer rose to Heaven for pity, and to man for help. Nevertheless our work has been going on—nay, we might point to some societies who, in deference to the power of public opinion, have been forced to declare that slaveholders shall not be members of their ecclesiastical association, or admitted to sit with them in their meetings. Are not these evidences of progress? "Still it moves," said the starry Galileo, as he gazed from his prison-house, where the Roman Inquisition had lodged him, because he maintained the earth circled round the sun; and with an eye fixed on public opinion, we say still it moves, and onward it shall move, gathering and growing not only in this country, but also in that land of stars and stripes, where all men are said to be born free and equal, and yet where there are upwards of three million in bondage, until it has overturned every system of oppression and wrong, and given to every man his inheritance and inalienable birthright, as a being endowed with reason, and created in the image of God. (Cheers.) I cannot forget that this society is designed to aid the Boston Anti-Slavery Bazaar, for to this special reference is made in the report That Bazaar is held under the auspices of the American Anti-Slavery Society—a society catholic in its constitution, and consistent in its unswerving advocacy of the rights of the slave. We who are on this platform are not ignorant of the history of the American Anti-Slavery Society. Nor are we ignorant of the abuse to which its supporters have been exposed in America, and which they have heroically endured, because they would neither turn aside to the right hand nor the left from the great principle and purpose of their association. It is well noticed in the report that the American Anti-Slavery Society is composed of all classes of men, without distinction of creed or politics. Whoever enters the door of the American Anti-Slavery Society is met without being asked what he thinks about philosophy—what about politics—what about theology—but what is his belief about Slavery—(cheers)—and if he is right on Slavery, he is a member of the Society. The society thus comprises men of every shade of belief in Christianity and politics; all, however are united in one thing—in a determination to live and labor, not for the amelioration of Slavery—not for the aiding only of fugitive slaves, a thing highly commendable and humane (but as fit to abolish Slavery as a nut-shell is to hold the ocean)—but to live and labor for the extinction of Slavery itself, which will ameliorate Slavery by destroying it, and aid the slave to his freedom without the need of his flying from the land of his birth.

Now, Mr. Chairman, let me say to you, that there are two things about this American Anti-Slavery Society, that commend it to me as the agency we must honor as heretofore, if we would wish the extinction of Slavery in the United States. First, the catholicity of its platform—a platform like our own, where men of all creeds and politics may meet—a platform which, I can tell this assembly, is kept close to the discussion of the Anti-Slavery cause, and to what alone bears upon its progress. Next, the simplicity of its principle.—And what is that principle? The immediate emancipation of the slave—the immediate extinction of the evil that dims all the glory of American independence. The Slavery of America is a great religious, social, and political wrong, and the American Anti-Slavery Society includes men of every religious sect, of every social grade, of every political hue, that say we are ready to aid in the removal of the wrong, and thus give to their fellow-man the liberty he has a right to claim in the name of religious truth, of social right, and political justice; and need I tell you, sir, that the very catholicity of its platform is an assurance to me that it does keep and must keep by its principles, and that I must not forget its claims on our confidence and support.—The very fact that it embraces in it men of varied belief in all other topics, is a guarrantee that its platform can never become sectarian or its exertion ineffective. Now, sir, let me tell you that I have no confidence in any Anti-Slavery Society in America that has a different constitution or another platform. I say, Mr Chairman, and I say it advisedly, if we are to have anything to do with America at all, and we dare not cease to have to do with her although we commonly have to do with a society that comes forward with the character and claims of the American Anti-Slavery Society.—For, while the catholicity of its platform, and the simplicity of the principles of the American Anti-Slavery Society commend it to my confidence and support, it has another claim, one I were ungrateful if I forgot to name It is no upstart society, or untried agency. You will have to view its character by years of labor—untiring labor in the cause of the slave—labor amidst the vilest abuse, and the most active persecution. It has not burst into life when controversy became popular. It made it popular. (Loud cheering.) It has been maligned again and again in America, and the character, especially of its able and active President, Mr. Lloyd Garrison, defamed; but what has malignity done him, or where is the spot of infamy on the character of that just and good man, whom history will own as the pioneer in the great work of true American independence The American Anti-Slavery Society is before the world I have never met a colored man yet, that did not look to that society as the only true friend of the slave in the United States, or speak of Lloyd Garrison, without enthusiasm. I have seen impartial observers from the States, and they fail not to admit it. Did I need, sir, to ask confidence in the American Anti-Slavery Society or support toward the Anti-Slavery Bazaar, I can appeal to its history, to its principles and to unprejudiced testimony, and find much reason for my confidence and support. The report notices a circumstance which has made me dwell somewhat at length on the constitution and character of the American Anti-Slavery Society. It notices a defection of four female members from the committee of this society and the institution of another society. I have little doubt that this step of defection has rather been taken hastily, and that it has been taken rather in ignorance than through unkindness. I, for one, should have passed over this matter entirely had not the name assumed by the society which has been instituted been so very like that on whose account we have this evening met. Let me say, however, that this defection took place without reasons assigned to any meeting of committee, and on the ground that Henry C. Wright, who was once in this country, had written certain articles on peace in the "Liberator," a paper edited by Mr. Garrison, in the opinion of those who have left this society, of a blameable character, and that therefore the Boston Bazaar, under the patronage of the American Anti-Slavery Society, was not entitled to confidence and support. I have no doubt that these persons who have left this society, did not know that the "Liberator" is no organ of the American Anti-Slavery society—that Henry Wright is no agent of the society—that the American Anti-Slavery Society has as little to do with Mr. Wright's or Mr. Garrison's opinions, on peace or war, as you have this evening with my opinion on Popery or Church Establishments. Sir, if the views of the parties who have left the society were to be admitted, to what would they lead? What society, for any general object, would ever be instituted, or operate in the land. If we are to think alike on all points before we agree to do any thing on one point, co operation for the removal of social evils is at an end. Here is a poor man drowning in the river, and ere I throw a rope or give a pull I must ask him his creed, and though certified of his limited Presbyterianism, I am scarcely able to withdraw him from the water. A stranger, however, approaches and must I also ask him his creed ere I bid him take hold of the rope. The thing is an amazing practical absurdity. What would have been thought of the sagacity of Mr. Cobden if he had not made the Anti-Corn Law League, inclusive of all who sought repeal of the corn laws, no matter what was their political party, or if he had excluded any, because, on other platforms they had denied Tory or Whig politics. We had still been under the heats and colds of the fiscal sliding scale. Sir, the American Anti-Slavery Society is crying out "all hands to the rope"----they will take the aid of every man and of every woman who will give aid to the extinction of the evil of Slavery. They are societies, not for testing mens creeds, but for testing their humanity, and their grand mission shall not have been accomplished until the evil of Slavery is extinguished from the world It appears that the parties who have made a defection from our society condemn the views of Mr. Wright on war or peace. The American Anti-Slavery Society, and this Society have nothing to do with their members' views on peace or war. They have nothing to do with their views on other subjects, if they keep away from these subjects on the Anti-Slavery platform. I am not here either to defend or to condemn the views of any man on any subject away from the object of the Society. This is not a platform for anything but Anti-Slavery, and I am here to contend that we must keep our society unsectarian and catholic. We must keep no man from our society, whatever be his religious opinions, if he is a true friend of the slave; and he must not bring his religious opinions to our platform, nor will he be permitted to bring, under the guise of Slavery, any but the cause of our brother who is in bondage What he may say elsewhere, and on other points, is not our concern; it is what he may say here, and on this point---the extinction of Slavery. Let us keep by the American Anti-Slavery society, and keep our bond of union as catholic as ever. That society is doing the work in America and is the only one that enjoys the confidence of the slave; and when it has achieved American freedom we shall share in the glory of the victory. That day is not far distant. The sun of that glorious day of emancipation is rising---the Fugitive Slave Bill is a proof of it---it is the very last gasp of tyranny---the last struggle of the tyrants power, and the morning star of freedom. Ere long our brethren of mankind shall all join in the rapturous shout that shall arise from the hearts of an emancipated world. The reverend gentleman sat down amid loud applause.

Mr. John B. Ross seconded the motion, which was unanimously agreed to.

Mr. Wm Wells Brown, the fugitive slave, then addressed the meeting in a long and eloquent speech. It was not the first time that he had had the opportunity of addressing a Glasgow audience, and he regretted much that, for the present, it would be the last. He was always glad to have the opportunity of speaking to a meeting composed of the friends of the slave. That cause needed advocates. The pro-slavery party in America set aside no means that were presented for the advocacy of their views, or securing a coloring of respectability and countenance to them. There could be no great convention held at which they would not have representatives—whether it was an Evangelical Alliance Conference or a Peace Congress. In these circumstances, the friends of the slave required to be united and earnest. He trusted that the Society under whose auspices they had met would be supported. He believed its labors were appreciated by the friends of the slave in the United States. Those of the American Society with whom it co-operated were highly so. He had been a paid agent of that Society, but had ceased to be so for upwards of two years, and could, therefore, be impartial. He was concerned with no Society now, and was alone responsible for what he said; nevertheless, he always felt it his duty to recommend this Society. The reason why so much had been said against it, and against its President, was, that they had exposed the conduct of churches and theological institutions in America. Having read advertisements notifying the sale of slaves belonging to doctors of divinity and theological seminaries, he went on to say that it was because Mr. Garrison had exposed such conduct that he had been branded as an infidel. He (Mr. Brown) left it to the meeting to determine which of the two parties was most tinctured with infidelity.

The Chairman then said that he was sorry to state that, owing to severe indisposition, Ellen Craft was unable to appear on the platform on this occasion. He had, however, to call on Wm. Craft to address them.

Mr. Wm. Craft next addressed the meeting. He reiterated the statements of Mr. Brown as to the services of Mr. Garrison to the Anti-Slavery cause, and the confidence entertained in him. He was the first white man that had shown him kindness in Boston. To his labors and efforts he ascribed much of the comfort and security which the negro population enjoyed there. His private opinions on other points he did not care for. This he knew, that he had never been false to the Anti-Slavery cause, but had persevered through obstacles that would have affrighted other men. At the commencement of his labor he had been mobbed, dragged about the streets by ropes, and even had a gallows erected opposite his own house, on which it was meant to have hung him.

The Chairman said that it had been intended to have the following resolution formally moved and seconded, but, to save time, he would merely read it, and ask their assent to it. He then read the resolution, as follows: "Resolved, That we cordially welcome to Scotland W. W. Brown and William and Ellen Craft, fugitive slaves, from the land of their birth, escaped from American slaveholders. Whilst we deeply lament that Republican America has no portion of her soil on which they can be secure from the grasp of the man-hunter, stimulated by the new facilities given by the infamous Fugitive Slave Bill, we rejoice to offer them the security of British protection." (Applause.)

The resolution was carried by acclamation.

The Rev. Mr. Scott moved the last resolution, expressive of abhorrence at the sin of slaveholding, and confidence in the American Anti-Slavery Society, as the most effective instrument for enlightening and changing public opinion in America on the subject. Slaveholding, he contended, was a sin, even should it be the case that its victims were mercifully treated and better provided for than even free laborers had it always in their power to be. To influence public opinion was the right way to secure its subversion; and meetings like theirs would not be without effect for that purpose even on the other side of the Atlantic. He had every confidence in the American Anti-Slavery Society, and all the more so that its members spoke out their opinions. He would rather stand by them than by colored ministers, who, for filthy lucre, could be silent when it was inconvenient to speak, and who urged the necessity of having their chapel out of debt, and such like excuses, for their conduct. If there were infidels in its ranks, he did not wonder at it, when they saw religionists giving their countenance to Slavery, and devising apologies and palliations for it. He had been cautioned not to support Lloyd Garrison; because, 'twas said for every word he spoke against Slavery, he spoke two against the church. His answer was—And why not? seeing that the American churches were the bulwarks of Slavery. He said so, because a church that supported Slavery deserved to be denounced. He concluded by recommending ladies to support the Boston Bazaar.

"Resolved, That believing the American Anti-Slavery Society to be still the most efficient agency for enlightening and changing the public opinion of America in regard to slaveholding, and to be composed of men, the earliest, the most devoted, and talented abolitionists there, who thoroughly have the confidence of the colored population, we renew our expression of sympathy and co-operation with that society, and will continue to aid it, as hitherto, through the medium of the Boston Anti-Slavery Bazaar." He supported the resolution in a few pertinent remarks.

Mr. John Knox seconded the resolution, which was unanimously agreed to.

After a vote of thanks to the Chairman, the meeting separated.

FUGITIVE SLAVE CASE IN BOSTON, AND A RESCUE.

The man-hunt, for this week ranged into the Boston cover, and though the game was started, and driven to bay, it will be seen by the following account that he at last escaped from his pursuers. We copy from the *Boston Traveller* of the 15th inst.

At about 12 o'clock this forenoon, an alleged fugitive slave, named Shadrach, was arrested by the United States Marshal, at Taft's Cornhill Coffee House. The arrest was made without opposition. The prisoner was conveyed to the United States Circuit Court Room, where a crowd of spectators speedily gathered.

The warrant was issued by U. S. Commissioner G. T. Curtis, upon complaint of John Kupper, attorney of John De Bree, Purser of U. S. N., residing at Norfolk. De Bree claims that Shadrach belongs to him, and that he escaped in 1849. Seth J. Thomas appeared for claimant. S. E. Sewell, Ellis Gray Loring and others for the defendant.

The counsel for the defendent desired a postponment, upon the ground that time would be wanted to get together evidence, and prepare for the defence. The Commissioner said he was disposed to grant this. In the mean time, for the information of defendant's counsel, the documents upon which the warrant was issued were read by Seth J. Thomas, Esq., counsel for claimant.—They consisted of various depositions taken before the United States Judge at Norfolk, to the effect that Shadrach was the true and lawful slave of John De Bree, and that he escaped on the 3d of May 1850. Other documents were put in to show how De Bree came possessed of the alleged fugitive; one deposition was to the effect that deponent had seen Shadrach in Norfolk as the slave of De Bree, and afterwards in Boston, where Shadrach told him that he had escaped from De Bree; other depositions were to the effect that they had seen Shadrach in Norfolk as the slave of De Bree.

At the conclusion of the reading of the documents, the Commissioner postponed the further hearing of the case to Tuesday next at 10 A. M.

The Court Room was then gradually cleared of its occupants, the prisoner remaining in the custody of deputy Marshal Riley and his assistants. The counsel of defendant then had a long consultation with him as to the line of defence. Among the most prominent of them were Richard H. Dana, Jr., S. E. Sewell, Esq., and Ellis Gray Loring. Besides these there were a number of other lawyers, who volunteered their assistance.

By a law of the State the Jail is forbidden for the confinement of a prisoner under the fugitive slave process, and therefore he will either be confined in the Court room until Tuesday, or in case of any attempt at rescue, he will be taken to the Navy Yard.

The prisoner is of a dark copper complexion, about 5 feet 8 inches high, of rather stout build. He has been employed as a waiter for about three months at what is known as the Cornhill Coffee-House, kept by Mr. Taft.

At the time of the excitement relative to Craft and his wife, the prisoner left the City and went Eastward, but afterward returned. He appeared in Court with his waiter's apron on, and seemed calm and composed.

At 1 o'clock the stairway of the Court Room and the avenues of the Court House were crowded with blacks and whites, males and females, but no acts of violence or threats were made.

P. S—Rescue of the Prisoner by a Mob.

Since writing the above we learn the following facts of the resue of the alleged fugitive:—

About two o'clock, after the consultation of lawyers had ceased, and as Mr. Davis the last lawyer, was leaving the Court Room, (which had been locked since the adjournment of the hearing, with several officers stationed at each door,) the door was forcibly thrown open by a band of colored men, who with loud cries of "tear him away," filled the room to the number of a hundred or more.

The officers at the door were kicked, cuffed, and knocked about in every direction, and notwithstanding the resistance of a posse of about twenty strong upon the inside, the prisoner was seized by the mob and carried off in triumph.

One negro seized the sword of the United States Marshal and flourished it above the heads of all who opposed him. The sword was afterwards found in the street, and taken back.

No adequate description can be given of the scene in the Court Room. The attack was so sudden and unexpected that the officers had not time to make a defence or gather around the prisoner. We do not hear that any weapons were used, or that any one was seriously injured.

We beleive there were no white persons engaged in rescue.

—None of the colored people engaged in this successful *emeute* had, at the last accounts, been arrested.—On complaint, however, of Mr. U S. Attorney Lunt, Elizur Wright of the *Commonwealth* newspaper, and Chas G. Davis, Esq. a young lawyer of great respectability, have been held to bail in the sum of $3000 each on a charge of aiding and abetting the rioters. The grounds of the charge have not reached us.

MOB IN SPRINGFIELD MASSACHUSETTS.—GEO. THOMPSON HUNG IN EFFIGY.

Massachusetts has again saved the Union through the patriotism of the intelligent people of Springfield. Mr. Thompson, it will be remembered, was to speak there on Monday evening, on the subject of American Slavery, but the advocates of the supremacy of all law, however odious, permitting themselves to forget their own principles on such an emergency, hung Mr. Thompson in effigy, and posted an inflammatory hand-bill, calling down upon him the vengeance of a mob. The public authorities, worse even than those of Boston, gave notice beforehand that they should do nothing to suppress a riot should one occur. The Telegraphic Dispatches of Tuesday morning contain the following particulars:

Springfield, Mass. Feb. 17, 1851.

The Hampden Hall was closed against Thompson by the owners, through fear of damage. The selectmen gave notice to the owners that they would not be responsible for any injury done to it, if the meeting went on. No other place could be obtained, and consequently, he does not speak to-night. We presume an attempt will be made to have him speak on another day. This evening, some hundreds of men and boys crowded the streets between Hampden Hall and the Hampden House, where Thompson is stopping, making some little noise, but committed no overt acts against the peace. Probably all will pass off quietly to-night. Many have come from other towns to participate in the proceedings. Part of the Irish population have been excited against him, which, with other elements that have been and are at work, renders it highly probable that he will not be allowed to speak here, unless it may be in the day time.

second despatch.

Springfield, Feb. 17, 10 1-2 P. M.

Washington Hall has been refused for Thompson to-morrow, and it is now doubtful if a suitable place can be obtained.

The crowd has thinned; but the real rioters, a strong and rowdy set, are making night hideous with drums, fifes, and bonfires.

A large bonfire has been started on Court square. Had the meeting gone on to-night, there would have been a terrible row.

Henry Long in Georgia.—This poor victim of the combined patriotism of the Union Committee and the judicial profligacy of Judge Judson is advertised for sale again at Atlanta, Ga. He has probably given some indications of not being duly impressed with the privilege of being restored to the bosoms of the patriarchs, as the Georgia papers express a good deal of indignation that that and other States of the extreme South should be made "the receptacles for all the vicious and unruly negroes of Virginia, Maryland, and North Carolina." The Atlanta Journal says:—

We are assured that the number of this class sent South, the present year, has been unusually large.—One thing is certain, they are not calculated to add either to the security of our fire-sides or the value of our present negro property.

Hon. George Gale, a member of the Senate of Wisconsin, will accept our thanks for a copy of his able report, on the part of the Judiciary Committee, on the Fugitive Slave Law.

We are indebted to Hon. Wm. H. Seward of the U. S. Senate, and to Messrs. Julian of Ia, and Fowler of Mass., of the House for valuable public Documents.

Communications.

LETTER FROM REV. HENRY GREW.

To the Editor of the Anti-Slavery Standard:

Friend Gay:—I beg leave to offer a brief comment on the speech of Mr. Dewey at Pittsfield. It is difficult to perceive how he can reconcile his diverse positions to his own intelligent mind. I question not the sincerity of his professions of sympathy for the slave. I question the correctness of his ethics.

Mr. D. not only declares himself "an Abolitionist," but that he is "opposed in principle to the whole system of human Slavery." By this I understand him to affirm that his *moral* "principle" is opposed to the whole system and, consequently, to the fugitive slave law, subjection to which he advocates. Now, if his moral principle is thus opposed to it, it must, in his view, be *a moral wrong*, a breach of the moral law, i. e. sin. We find further evidence of his advocating the commission of moral wrong, on the ground of supposed expediency, in the question he asks the abolitionist who tells him that "all (his) *moral* instincts are against it," i.e. against the fugitive slave law, "will you for those *instincts* destroy a *Government?*" &c.

Here then we behold the astounding anomaly of a professed republican, whose "every drop of blood in (his) veins beats to the claim for freedom, advocating the delivery of his brethren to the oppressor to endure the horrors of Slavery, and a professed teacher of God's immutable and eternal law of righteousness and love, advocating its violation on the ground of imaginary expediency!!!

—I say *imaginary* expediency, for granting (what I deny) that all, and even more than all, the evil which Mr. D. anticipates, would actually follow obedience to the divine command, to "proclaim liberty throughout the land to all the inhabitants thereof," I affirm that it would be most expedient to do right.

In reply to the statement that Massachusetts has "agreed" that she "will not recognize any right in them (fugitive slaves) to—protection among" her citizens, I ask Mr. D. as a christian minister, whether he will recognize his Master's law to do unto others as he would have others do unto him, or this inhuman agreement, which palpably violates that law? It is affirmed that without such agreement the Union "could not have been formed." I reply, if so, *it never ought to have been formed.* Is this Union of more importance to the Universe than God's eternal and immutable law of Love? I deny the right of Spain in the case supposed, of "captives in the Barbary States" charged with no crime, fleeing from oppression, to refuse them the common sympathy of humanity, and actual protection from the oppressor on the ground of the probability, or even certainty, of the oppressor rendering to them evil for their act of humanity. Does obligation to obey God's command to deliver the needy out of the hand of the spoiler, and to let the oppressed go free, depend on the determination of the question, whether or not we can do so, without exposing ourselves to any physical evil? Let us go to the Cross of the Saviour and learn a lesson of disinterested love.

Is Mr. D. consistent with himself? Will he carry out this principle of doing violence to our "moral instincts," whenever expediency may seem to demand it? Oh, no. He will not "*tell a lie*" to save the lives of all the nations of the earth. Yet he will *steal* from millions of the human brotherhood their acknowledged inalienable right to liberty, with all its precious concomitants, to save the "Government" of the United States! Marvellous patriotism, truly! He will do for the "Government," the "Nationality" of a people, who have cast from them Jehovah's cords of righteousness, what the Almighty would not do to save the Government of the Universe! If we may break God's command, "Thou shalt not steal," and rob our fellow men of everything dear to humanity on the ground of expediency, it remains for Mr. D. to show why we may not "tell a lie" for the same end

Mr. D. asks, "ought it (Slavery) to be borne with for a time, or ought it to be instantly abolished at the expense of evils greater than itself?" The latter clause assumes what remains to be proved. The question, viewed in connection with Mr. D.'s concessions concerning the *moral character* of Slavery, is substantially this, ought sin "to be borne with for a time," &c?

The cases Mr. D. states, for the purpose of illustration and to prove his position, are without force, unless we admit the principle that we may do evil that good may come; a principle which, I presume, Mr. D. himself will repudiate.

Our scales of expediency are very incompetent to weigh the comparative consequences of different actions and events. The *immediate* apparent good consequences of a particular course of action, may be vastly overbalanced by evils which are more *remote*, and vice versa. There is, however, no true law which authorizes us to violate any moral principle on the ground of expediency. When once we commence to do so, we launch out to sea without helm, chart or compass. We will indulge the hope that our intelligent friend will see that he is now in this predicament. This supposed expediency is like Bunyan's, "By path meadow." It is flowery and pleasant. It appears to run parallel with the King's highway, but it is illusive and soon diverges, leading to the grounds of "Giant Despair." God will blast all our hopes of national prosperity which are founded on violations of his blessed law of Love, and, if we repent not, will soon make us know, by fearful retribution, the verity of his word, that "Righteousness exalteth a nation; but sin is a reproach to any people."

When Napoleon was at Waterloo, the recording angel wrote "Ichabod" on his departing glory, which had dazzled and blinded the world to the atrocity of his wholesale butchery of his species. As a last desperate attempt to save his falling fortune, he sent forth his body guards into the midst of that horrible conflict. They met a terrible repulse. They were commanded to surrender. They replied, "the Guards can *die*, but the Guards *never surrender*." So my beloved brethren, in a nobler, better cause, let us say, Abolitionists can pay a fine, or go to prison, or die, but Abolitionists never surrender God's blessed law of love. Abolitionist swill never surender their brother into the hands of the Oppressor.

Yours fraternally,
HENRY GREW.

Philadelphia, Feby. 17th 1851.

P. S.—I decline giving the title of Doctor in conformity to the divine command, Matt. 23, 8.

Miscellaneous News.

—U. S. District Court.—Thursday, Feb. 13,—(*Before Judge Betts.*)—Trial of Henry Johnson, mate of the ship Martha, indicted for voluntarily serving on board a slaver. The indictment charges that on the 6th of June, 1850, defendant, being a citizen of the United States, voluntarily served on board a ship called the Martha, for the transportation of slaves from some foreign place to, &c.

Mr. Evarts, Assistant District Attorney, appeared for the United States, and Judge Bebee and Mr. Morrell for the defence. The defendant has been in prison ever since he was brought home, some time last summer.

Mr. Evarts, in opening the case to the Jury, said, The issue is of a criminal nature, in the prosecution by the United States of Henry Johnson, the prisoner before you, who stands charged by indictment of having voluntarily served on board a vessel engaged in the Slave Trade. The policy and morality by which that trade is prohibited is familiar to you all. As early as 1800 the Government of this country passed a law against it, declaring vessels of the United States liable to condemnation, and citizens or residents of the United States punishable by fine and imprisonment who should voluntarily serve on board a vessel engaged in the nefarious traffic.

By the construction of the Supreme Court it has been held that it is not necessary that slaves should have been actually transported or enclosed within the vessel; but commencing a voyage, the intent of which was to carry slaves, although she should be arrested before reaching the point where the slaves were to be received on board, the vessel, as it is called, is guilty, and all on board of her, if citizens or residents of the United States liable to punishment for voluntarily (if that should be the case) being engaged in the Slave Trade.

The general facts are, that on the 6th June, 1850, the ship Martha, being an American vessel, was on the coast of Africa, within thirty miles of Ambriz, a noted slave station, standing in for the shore; she was arrested by the Perry, examined, searched, and sent home to New York. Here she has been condemned and forfeited. The facts of the course, position, appearance, and cargo of the Martha will all be detailed to you by the Lieutenant of the Perry, who came home in her, and others: and you will be called upon to decide whether this vessel was employed in the Slave Trade within the construction alluded to, and having ascertained that she was guilty, the only thing will be whether this man was voluntarily serving on board of her, knowing her to be engaged in this unlawful traffic. If you think he did that so was his guilt, and the question will be if he knew the character of the voyage. If you think he did your verdict must be guilty, but if not he must be discharged.

The indictment is brought under the 2d and 3d sections of the Act of 1800, vol. 1 Statutes at large, p. 70, which provide that it shall be unlawful for any citizen of the United States or person residing therein, voluntarily to serve on board, under penalty of fine not exceeding $2000 and imprisonment not exceeding two years. The first of the sections prohibits American citizens or residents from serving in the trade in American vessels, and the other from serving in said traffic on board foreign vessels.

The case, as to the construction of the law, Mr. E. said, will be found in the case of the United States vs. Morris, 14 Peters, 464.

[Captain Merrill, of the Martha, we understand, was also brought home in the vessel, and was required to give bail in the sum of $2000, with sureties, or be committed. Two persons became his bail, stating themselves to be worth $0000 each in real estate. Captain M. left the city, and on prosecuting the recognizances, the sureties were found to be worth nothing. They have all, we believe, now left the city.]

After the opening to the Jury, Mr. Evarts called, as a witness, the Lieutenant of the Perry.

Madison Rush, sworn.—Was on board the U. S. brig Perry, in June last, on the coast of Africa, lat. 8 deg south.

[Judge Bebee here came in, and asked as a favor that the depositions should be first read, so that the counsel in the case, who will be here to-morrow, may be present when Lieut. R. is examined. This was acceded to.]

The depositions of some of the prize crew of the Perry and also of the second mate, and two or three seamen of the Martha were read, showing that as the boat of the Perry, under command of Lieut. Rush, boarded the Martha, something was seen from the deck of the Perry, to be thrown from the cabin windows of the Martha, and a second boat was sent from the Perry, to pick it up. It proved to be a writing desk, containing papers. It was also shown that after Lieut. R. boarded the Martha, he asked Capt. Merrill of the M., who was on the quarter deck, for his papers. Captain M. said he had no papers. Lieut. R. said he had, and there was a way to make him give them up. Capt. M. then put his hand in his pocket, and gave papers to Lieutenant Rush.

It was also shown that on the Perry boarding the Martha, no one on board but Captain M. and two forward hands could understand any English, but on the way home Mr. Johnson showed that he could speak English. He gave out that he did not understand English, saying, in Spanish or Portugese, "don't understand." This he continued till within a week of Sandy Hook, when he wanted a clean shirt, and afterward he could speak English "as well as any of us," as stated by one of the depositions. Mr. J. stated to one of the witnesses that he belonged to Boston but married in Philadelphia. It was also shown that he has a wife and three children there. One of the witnesses (belonging to the prize crew) said, that being about to start for Philadelphia, Mr. J. asked him to inquire there for his family, which he did, and Mrs. J. said that she had not seen her husband for two years.

The vessel it was shown, started from Rio, Mr. J. being then first mate; she had 12 men before the mast, Captain, two mates, and a steward. She from there went to Paranaguay, where she took on board a large quantity of water, and barrels full of something, as of flour. A Spanish Captain, Portuguese mate, and a number of men of different nations, joined at P. as part of the crew—making 35 in all. Capt. M. continued to command.

Some of the men, in their testimony, said it was understood at P that the vessel was bound to the Coast of Africa, and that all on board knew it—while others, among whom was Robert Corkan, second mate, who stated himself to be a native of England, and to have shipped at Rio said it was understood at P. that the Martha was bound for Valparaiso, and they did not suppose otherwise till boarded by the Perry.

It was stated by the witnesses that the Perry, when she approached the Martha, did not display any colors, and the Martha hoisted American colors, but when the Perry approached her near enough to let the Martha discover that she was an American vessel, the American colors were hauled down on board the M. and Brazilian ones hoisted.

It was also stated by witnesses that Captain Merrill stated, while coming home, that when they were seized they were bound for a load of slaves, and if he had had six hours longer, he would have had his load in, and if he had, the Perry, or no other vessel would have taken him. Some of the Portuguese belonging to the vessel bragged, the witnesses said, that if they had had six hours longer, they would have had 1,500 slaves on board, and some said they would have had 1,800 to 2,000.

It was shewn that some of the Portuguese and other additional hands, who shipped at Paranaguay, did so for Valparaiso, at $14 a month.

—Fugitive Slave Case.—The following case occurred at Shawneetown, Illinois, a few days since.

Mr. Haley, of Georgia, went to Shawneetown last spring, to visit his two sons who resided there, and took with him a female slave, who left him, and was concealed by the Abolitionists.

On the 3d of January, inst., Haley applied to two Justices of the Peace for a warrant under the act of 1793, which was granted. The warrant was served, and the slave brought before the Magistrates. A postponement of the trial was granted, on the request of the slave. On the day of trial, a motion was made to dismiss the case for want of jurisdiction, as the law of Congress required Commissioners to try such cases, and that the law of 1793 was repealed by the new law—motion overruled.

Haley then proved that he was a resident of Georgia, and that defendant was his slave The defendant proved that she was brought to Illinois by her master, and left there with his children.

The Justices decided in favor of the claimant, and the slave was immediately taken to the Kentucky side of the river.

Such is the report, in substance, given in the Louisville Journal.

—Census of New York.—The official return of the Marshal is as follows:

Counties.	Population.	D'ths.	Farms.	Places of Industry.	Dwellings.
New York,	515,394	28,221	60	3387	37,780
Columbia,	43,004	526	2528	211	7,036
Dutchess,	58,994	1,185	3219	415	9,531
Greene,	33,124	382	2694	439	5,779
Kings,	139,899	2,892	367	576	15,627
Orange,	57,164	633	3179	383	9,685
Putnam,	14,134	289	999	922	2,428
Queens,	36,832	374	[illegible]	899	6,231
Rockland,	16,965	249	654	145	3,011
Richmond,	15,066	959	215	203	2,359
Suffolk,	36,826	543	2337	956	6,706
Sullivan,	25,090	250	1889	361	4,351
Ulster,	58,959	947	3596	511	10,106
Westchester,	58,267	821	25[illegible]	395	8,755
Total So. District.	1,108,718	33,251	26,925	9,813	129,335

—Colored Missionaries for Africa.—The Southern Baptist Board have appointed the Rev. M. Harden, of Baltimore, to their missions in Africa.

A colored man of much promise is pursuing a course of education in the same city, with a view to labor among his countrymen under the care of the P. Episcopal Church.

—A Case of Kidnapping.—Some time in the month of July or August last, the American schooner Jupiter, Capt. Snow, arrived at the Island of Dominique, (one of the group of the Marquesas Islands) and remained there for several weeks. While at the Island of Dominique, the captain and mate induced five females one of whom was the queen of the bay, and only fourteen years of age, and the others the daughters of chiefs, to go on board the schooner, by some false pretense, and, soon after they were on board, got under way, and forcibly, and against the will of the females, brought them to this port. During the voyage the females were treated with great cruelty, and, after their arrival here, they were treated still worse, so much so, that all of them jumped overboard, and endeavored to escape to the shore. Having been saved from drowning, they were again taken on board, and, soon after, the schooner sailed for Stockton, still retaining the females on board.

The captives were afterwrads taken to San Francisco by Col. Hays, and upon being taken before the Justices of the Supreme Court, were ordered to go free. Capt. Snow and his mate, Coleman, were also arrested, and, after an examination, committed for trial, for false imprisonment of the women on board his vessel, in the Bay. Bail was fixed at $8,000.—*Alta California.*

RECEIPTS FOR THE STANDARD,

From January 1 to February 1st, 1851.

546	Richard J. Halstead, Clinton Hollow, N. Y.		2 00
526	A. D. Palmer,	" " "	1 25
595	Charles Squires, Lockport, N. Y.		2 00
578	Franklin Williams, Roxbury, Mass.		2 00
572	Geo. R. Russell, West Roxbury,	"	2 00
568	Increase S. Smith, Dorchester,	"	2 00
552	Wm. E. Bradley, Baltimore, Md.		1 00
543	Elias J. Doty, Macedon, N. Y.		5 00
581	Wm. R. Hallowell, Rochester, N. Y.		2 00
573	B. Tallman, Portsmouth, R. I		4 00
605	Wm. A. Brisbane, Cheviot, O.		2 00
549	Thomas Brownell, Akron, O.		0 50
572	Sarah D. Fiske, Hingham, Mass.		4 00
554	Thomas Eaton, Cummington, Mass.		1 00
559	John C[illegible]		2 00
604	Walter Farrington, Wappinger's Creek, N Y		2 00
606	Edmund C Macy, Hudson, N. Y.		2 00
572	Cornelius Cowing, Boston Mass.		2 00
576	Daniel Buxton, jr., Danvers, Mass.		2 00
583	Geo. F. Talbot, East Machias Me.		2 00
534	James Piercy, Fowlers Mills, O.		2 00
593	Edwin Wilbur, Little Compton, R. I.		2 00
595	Miss Guild, Boston, Mass.		2 00
554	Justice Green, Jay C. H., Ind.		1 00
593	George Miller,

Poetry.

From the Salem (Mass.) Freeman.

THE SALE OF LONG, THE FUGITIVE.

BY GEO. F. CHEVER.

[Long, the fugitive, whose trial at N. York attracted much attention, was sold in Richmond for $750. A correspondent of the Philadelphia Ledger says—"A very large crowd, probably some 1500 persons, were attracted to the auction room, two-thirds of whom were unable to obtain entrance. The terms of sale being stated, which were these, 'That the purchaser, whoever he might be, was to give bonds in the sum of $3,000 to remove him out of the State of Virginia, *South*, and should he be disposed of afterwards, that he should be sold into Slavery.' Their announcement was met with hearty applause from the audience, which included members of the Legislature and Convention. J. Clayton, or Clinton, of Georgia, was the purchaser, who immediately entered into the required security. Henry appeared in fine spirits and remarked to your correspondent that he would soon rejoin his wife in N. York. I am informed that an agent from that city was in attendance, and was authorized by Long's friends, 'to buy him at any price,' but the restrictions which the terms of sale imposed prevented the fulfilment of his mission,"]

Put by your sentimental tale,
The child of Art and winning Tact,
And stand while cheeks grow ashy, pale,
Before this stern and awful Fact;
A human being's caught, and sold
Perhaps by-very kith and kin
For base revenge, not tempting gold,
And that to crush the Soul within.

And proud Virginia's sons stood by,
Who bear her honors, rule her state,
With full applause, and cheering eye,
To fill the measure of his fate;
And such a fate! a bonded slave,
A life-long, close-watched serf to be—
A Southern sun, and law, and grave,
And Death for Hope, and Liberty.

For such at least that auction meant,
For this, those plaudits rose and fell,
Such was the Bond's most clear intent,
That Covenant with Death and Hell:
The very Spirit of the Pit
Appeared in public there and then,
In gentlemanly shape and fit—
Changing to Fiends that crowd of men

Had it appeared without disguise,
In all its hideous scorn and pride,
Hate bursting from its lurid eyes,
Lust, Fraud, and Murder at its side—
That crowd had fled the awful sight
In the wild, spectre-race of Fear;
But like an Angel of the Light
It seemed, and drew that auction near.

That Spirit is of Slavery
Fast ripening to a frightful prime—
It is of age—already free,
With license drunk, and crime.
In North or East, in West or South,
Like lightning doth the Spirit fly
To palsy hand, or heart, or mouth
That dares its Godless will defy

Had Mercy, Pity, Love been felt
In but a throb throughout that throng,
Had even the olden Spirit dwelt
Though dreamily, their hearts among,
One burst, one generous cry of shame
Had rent the very dome on high,
That Liberty should be the name
Wherewith to cloak such tyranny

But dream not ye have crushed that slave,
Though far from kindred help and power,
There is an Arm ye may not brave,
An Eye that watched that hour:
For you, Confusion, Anguish, yet,
Vast, sad and measureless may be,
But towards him that Face be set,
Whose slightest glance is Liberty

And not alone the Southern soil
Yet holds the slave—yet breeds the shame,
The North can spurn her Sons of Toil,
Yet shares the heavy blame;
Not yet *she* honors Man as Man,
Not yet her Laborers walk abroad
With rank well graded from that plan,
Whose head is the Creator, God.

Our Northern Tyrant is of Gold,
It is the substance, Man the shade—
Rigid, exact, unfeeling, cold,
The Deity of Trade;
'Tis real, and Man's the accident
Nor often does this callous God
Learn a diviner sentiment,
Till smit with Revolution's rod.

'Tis joined with Slavery—both are seen
In Faneuil Hall—their hands are knit
On Bunker's height, by Concord green—
Both in the sacred Pulpit sit:
The two are one, and every where
Through all our broad and fair domains—
Tyrants of place, and Fiends of air,
Poisons, in our minutest veins.

But Revolution's dawn is nigh,
The warfare of that righteous Peace—
Whose Warriors, girded from on high,
Shall smite these Pharaohs, to release—
Our clouds shall break in morning light,
And we commence that holier youth,
Which worships Freedom's God, aright—
Worships in Spirit and in Truth.

TRE PHANTOM SHIP.

BY HENRY W. LONGFELLOW.

In Mather's Magnalia Christi,
Of the old colonial time,
May be found in prose the legend
That is here set down in rhyme.

A ship sailed from New Haven,
And the keen and frosty airs,
That filled her sails at parting,
Were heavy with good men's prayers.

"O Lord! if it be thy pleasure,"
Thus prayed the old divine,
"To bury our friends in the ocean,
Take them, for they are thine!"

But Master Lamberton muttered
And shook his head, and said he—
"This ship is so crank and walty
I fear our grave she will be!"

And the ships that came from England,
When the winter months were gone,
Brought no tidings of this vessel
Nor of Master Lamberton.

This put the people to praying
That the Lord would let them hear
What in his greater wisdom
He had done with friends so dear.

And at last their prayers were answered:
It was in the month of June,
An hour before the sunset
Of a windy afternoon;

When steadily steering landward
A ship was seen below,
And they knew it was Lamberton, Master,
Who sailed so long ago.

On she came, with a cloud of canvas,
Right against the wind that blew,
Until the eye could distinguish
The faces of the crew.

Then fell her straining top-masts,
Hanging tangled in the shrouds,
And her sails were loosened and lifted,
And blown away like clouds.

And the masts, with all their rigging,
Fell slowly one by one,
And the hulk dilated and vanished,
As a sea-mist in the sun!

And the people, who saw this marvel,
Each said unto his friend,
That this was the mould of their vessel,
And thus her tragic end.

And the pastor of the village
Gave thanks to God in prayer,
That to quiet their troubled spirits,
He had sent this Ship of Air

—Graham's Magazine, Feb.

Miscellany.

From Dickens' 'Household Words.'

The Magic Crystal.

It is the fashion—especially among people of fashion—to point with pity to a tale of modern witchcraft, to an advertisement of a child's caul, or to the *bona fide* certificates of cases from the takers of quack medicines, and to deplore the ignorance of their inferiors. Delusions, however, of the grossest kind are not confined to the illiterate. A cloud of dupes have ever floated about in the higher regions of society; while it is quite a mistake to suppose that the refinements and discoveries of the nineteenth century have dispersed them. The reign of Queen Victoria, like that of Elizabeth and of Anne, has its Dr Dees, and Lillys, and Partridges, who are as successful as their precursors in gaining proselytes who can pay handsomely. Damsel of high degree, fresh from boarding school, with her head more full of sympathy for the heroes and heroines of fashionable novels, and ideas more fixed upon love affairs than on any legitimate studies, can easily find out, through mysteriously worded advertisements in the Sunday papers, or through the ready agency of friends who have already become victims to the "science" of astrology and magic, the whereabouts of these awful and wonderful beings. There are a number of styles and classes of them, all varying in appearance and mode of operations. There are the old women, who, consoled by the glories of their art, repine not at inhabiting comfortless garrets in the purlieus of the New Cut, Lambeth; and hiding their vocation under the mask of having staylaces or infallible corn-plasters to sell, receive more visitors from the fashionable cream of Belgravia than from the dross of Bermondsey. Disguises are sometimes resorted to, and parties of titled ladies have been known to meet, and put on the habiliments of "charwomen," and to pass themselves off as dressmakers. There is an old man with unshaven beard and seldom washed face, who lives in more comfortable style with his son, in Southwark (the favored district of the conjurors), who, to keep up appearances, has "Engineer," hugely engraved on a great brass plate over the door; who casts nativities, and foretells events of the future, for three or five shillings, as the appearance of the visitor will warrant him in demanding; receives all his votaries sitting at a terribly littered table of dirty papers, with a well-smoked clay pipe beside him. Passing to a higher grade, the "agent," or arranger of matters, legal, pecuniary, or domestic, only practices the black art for the love he bears it and to oblige his friends, but never refuses a few shillings fee, out of respect to the interests of the science. Nearly all *his* customers are people of title.

But the most successful of these astrological conjurors is the possessor of a certain MAGIC CRYSTAL; to the surface of which he pretends to call up angels, constellations, and heroes of the past, with all of whom familiar conversations are held, to the amazement of large parties of fashionables assembled in elegant salons. Were the rank and numbers of the persons weak enough to be deluded by such exhibitions to be divulged, the revelation would not be credited by the sane part of the world. The Magic Crystal, during the London season last past, became the wonder, the talk, and—with not a few—the belief. Some account of the antecedents of Magic Crystals will not be without interest:

Those who have passed any time in India, will have become acquainted with the use made of round masses of rough brown polished glass, designating Divining Crystals, and bear testimony to the superstitious awe with which they are regarded. The High Priest of the Bhuddist and Hindoo Temples in former times, when arrayed in the consecrated garments for the festivals, had one of these round knobs—about the size of a large pendant drop of a chandelier, or the top of a beadle's staff—suspended from his neck by a chain of great value, and of dazzling brilliancy. It was through the agency of this crystal that he was supposed to hold communion with the spirit or spirit to whom he and his followers accorded devotion and made intercessions; and the glass, acting as did the famed oracle of Delphi, gave orders and commands, and settled all great questions that might be submitted to its spiritual master. The priest, although he might be a pattern of purity, and the quintessence of all that was good, having, however, the sin of being in years, and not able perhaps to keep from the spirit inhabiting the crystal all the transactions of his youth, could not hold direct communication with it; to arrange this, a certain number of boys (and sometimes, in some of the temples, young damsels) were retained, who, never having mixed with the world, could not be supposed to be in any way contaminated by its vices. These alone were said to be capable of beholding the spirit when he chose to make his appearance in the divining glass, and interpreting to and fro the questions put, and answers received. Although it was not every boy or "seer" to whom was permitted the gift of spiritual vision, yet in later times, when divining crystals multiplied, little ragged boys would run after the passers in the streets and offer to see—anything that might be required of them—for an anna, or even a cake or sweetmeat. In Egypt, the Divining Glass is superseded by putting a blot of thick black fluid into the palm of a boy's hand, and commanding him to see various people and things, of which practice Lane, in his "Modern Egyptians," gives some curious disclosures.

Divining mirrors were not confined to the East. Dr. Dee was the first English impostor who vaunted the possession of one of these priceless treasures. He had for the "seer" one Kelly, an Irishman, and to this, doubtless, was attributable the impression that prevailed among the astrologers and amateur spirit hunters, that when the spirits condescended to speak, they always gave speech with a very strong spice o' the brogue. This "beryl," as it is called, was preserved amongst the Strawberry Hill curiosities, and fell under the hammer of George Robins at the memorable sale. It proved to be a globe of cannel-coal. In Aubrey's Miscellany there is an engraving of another larger crystal, and there is with it (as also in other works produced about the same period) many wonderful stories; yet notwithstanding the magic capabilities of these mirrors, they went out of fashion until the beginning of the present year.

This revival and its consequences is like a page out of a silly romance. The story, if told by a disinterested historian, would require authentication as belonging to the year 1850. We therefore turn, by way of voucher, to a publication—which, on any other occasion, it would require an apology to our readers for quoting—called "Zadkiel's Almanac for 1851." At page 46 of that farrago, after referring to the existence of Magic Crystals at the present day, the writer says: "One of large size (four inches in diameter) was a few years since brought over by a friend of Lady Blessington; after the sale of whose effects it recently fell into the hands of a friend of mine; and having leisure as well as inclination, we resolved on giving my readers an account of this wonderful mode of communicating with the spirits of the dead. The crystal is spherical, and has been turned from a large mass of pure rock crystal. I have been shown some few others, but, with the exception of one shown me by Lord S.,* they are all much smaller. These are said to be consecrated to the Angels of the planets, and are, therefore, far less powerful than Lady Blessington's Crystal, which, being consecrated to the Archangel of the SUN, Michael, may be consulted during four hours each day, whereas the others can generally be used only for a very brief space of time; nor can very potent spirits be called into them or made to render themselves visible. It will be seen that in this large crystal spirits appeared without being 'called,' as is usual; and that they give us most *important information of the actual existence of the soul after death, and of the state in which it exists and will exist until the Judgment.* They confirm all the great truths of Revelation and of the Christian religion; and they tell us that we should take the Holy Scriptures as our guide alone, and not rely on the *dogmas* of any Church, or heed the opinions of any human teachers. They aver that Prayer and Praise are essential to salvation, but that forms and ceremonies are not; and they say that ALL the spirits, and even the highest Angels in Paradise, do pray to God, who is always pleased with *earnest* prayer."

It is this sort of blasphemy which, unhappily, makes the most dupes, for weak minded people mistake it for religion. The mode in which this delusion was "worked," we learn from a friend who accidentally became acquainted with the imposture. He says:

"The first intimation that we received of the revival of this notable practice of divination was about six months ago, when we were casually informed that the son of a distinguished officer of the Royal Navy was, at that time, frequently, engaged in developing before a few privileged friends, the extraordinary faculty of being able to hold intercourse with the world of spirits. It was added that the revelations made through the medium of this youth were of so wonderful a nature, and carried such conviction to the minds of those who listened, that they were declared to be the result of more than human power.

"We made inquiry as to the nature of these revelations, and found—as we expected—that they were precisely what might be expected, not from a supernatural intelligence, but from a naval young gentleman who carried to the ceremony a fair proportion of that readiness of belief in supernatural agency which is, more or less, characteristic of all sailors. On the subject in general these gallant officers were imaginative enough, but their specific yearnings—we are forced to admit—did not display any very lofty range. Their questions, instead of turning on

"'Fate, foreknowledge, and free-will,'

were limited to inquiries as to the personal appearance of some of our distinguished naval Commanders, and the spirit who communicated his replies, through the interposition of the son of a Captain in the Royal Navy, must have been somewhat of the chillest capacity if he could not have satisfied the ingenuous interlocutor. One specimen of this sort may serve for a dozen.

"'Ask him,' said Lord ——, for such was the rank of the querist, 'ask him to describe Lord Nelson!'

"And, accordingly, the spirit, with an accuracy which was quite astonishing—considering that no portrait, bust, or statue of Nelson is known to exist—gave a full, true, and particular account of England's hero, describing him as a very thin man, in a cocked-hat, with only one eye, one arm, &c.; and the truth of this description was declared to be something truly marvellous.

"What the spirit of Lord Nelson said we were not informed, but we have no great difficulty in believing that it was to the effect that 'England expects every man to do his duty,' if, indeed, those memorable words were not actually used. Something more he might have added of an equally astonishing nature, for we have since discovered that there is a formula in these matters. Whatever it was, his hearers were perfectly satisfied, and the fame of this apparition soon got bruited abroad amongst the relations and friends of the noble and gallant lord already adverted to.

"Another boy, also the son of a naval officer, about thirteen years of age, was a skilful interpreter; and even if he had not been an agent between two worlds, must still have shown forth as something remarkable, for one young lady, the daughter of a dignitary in the Church, declared that 'in her conversation with him, upon *metaphysical subjects*, she had been particularly struck by the depth and clearness of his reasoning!' The youthful agent had, certainly, the advantage over his principals in this respect, their answers being mostly delivered in the hazy manner which usually characterises communications of an oracular nature.

"There was, however, on the occasion of a *matinee* at the retired naval officer's, who was, and is, the Arch-Priest of this mystery, one Spirit who spoke plainly enough, but whose attributes and revelations were at once so comic and appalling, that we are almost afraid to transcribe them; still, for the benefit of our readers, we will venture:

"A demand was made that the spirit of a deceased brother of one of the querists should be summoned to appear.

"The lieutenant's son averted his face, and bent over the crystal.

"Presently he said, 'I see him—he has red, curly hair, and stoops a great deal. I can't exactly see his features, but I think he squints.'

"This account of her late brother's personal appearance, though not very flattering, satisfied the lady as far as it went; but being, like Macbeth—

"'——bent to know,
By the worst means, the worst,'

she required further proof of her relative's identity.

"There was a pause for a minute or two, and then the Spirit-seer spoke again:

"'He has got a scroll in his hand, which he unfolds; there is this inscription on it, *in letters of fire*:

"'I AM TOM!!!'

We were assured that this sublime revelation was received with a degree of solemn awe, which caused our informant to shake with suppressed throes of well-bred laughter.

"Besides the particular cases of 'Tom' and 'Lord Nelson,' others, not a whit less marvellous, have been described, and with perfect good faith on the part of the narrators, who could not be reasoned out of their absurdity, and who insisted, moreover, that there could be no deception in the matter, on account of the means employed, and the evident sincerity of the *employes!* These means, they said, required that the person who looked into the crystal should be perfectly *pure*; that is to say, a child free from sin (and by no means given to lying, as sometimes happens with the best of children), and that the form of adjuration used was, '*In nomine Domini*,' &c.; Latin being, as is well known, the language which spirits of all denominations, 'red, black, and grey,' are most accustomed to. When interrogated after this fashion, the spirit, if evil, fled away, howling (inaudibly); if good, it came, when called, unless particularly engaged *in the Sun*; for it appears that it is to that planet almost all spirits go when their term of purgatory is over."

Thus far we are lighted on our amusing way by private information; but for more evidence of the balderdash by which educated persons are capable of being deluded, we must revert to the Almanac. According to this veracious record, the first spirit who favored Zadkiel with a visit (it was on the 29th of January last) was Orion, of whom such frequent mention is made in the fathers. He is described as "A TALL man, with a helmet on, and in armor; a bear on its hind legs near him! He is fierce-looking, but has a pleasant smile."

Zadkiel indulges the readers of his Almanac with woodcuts of the various spirits as they are said to have appeared in the Crystal. They were drawn by one of the seers—a young gentleman having a knack with the pencil. The bear "on his hind legs" does not appear; but Orion himself is, in the guise of a knight, precisely like those theatrical heroes dear to the eyes of youth, and sold at a "penny plain, and twopence colored." What renders this portrait quite authentic, is a sentence in a letter which our friend showed us, from the author of the Almanac to an old retired officer, in which he speaks of the young seer and draughtsman, as a recreant, and denounces him for having owned that what he had seen in the glass was—nothing. That the portraits he took, the visions he declared he saw, the answers he pretended he heard from the glass, were simply of his own invention. That in short he had perpetrated an egregious hoax. *After* the date of the letter in which this is dolorously communicated, the young artist's drawings are published in the Almanac as authentic likenesses of what appeared in the extraordinary glass of spirits.

The substance of Orion's communication is as follows, commencing with the caution that what he tells is not to be published "for the first half of this year," that is to say, till the Almanac is ready. All his communications are evidently copyright.

He says that the Crystal in which he appears was made in the year 657 B. C.; that any questions may be asked, "except wicked ones;" that the querist "cannot always be told;" and that he comes "from the atmosphere." Being out of breath with talking—though he says little besides the above—Orion has recourse to the expedient of "*letters of fire*," which, observes Zadkiel, in a note, "appear *written* in various ways in the Crystal; sometimes on flags, which the Spirits hold up; but sometimes they are *in print*." In these letters of fire, Orion thus counsels the querist: "Be merry. Quarrel not. Keep your temper, and your children, too. You are a good man, but try to be better. I am wanted. Let me go."

Besides Orion, there is a spirit whom we never had the advantage of hearing of before—his name is GEGO. He is not quite so clever as Orion, or the Egyptian magicians. However we learn from him that in the Freedamito era the world did *not* go round the Sun, which is something worth knowing, and would be satisfactory information for Dr. Cullen. He also says, that "The Babylon mentioned in the Revelations did not allude to Rome, but to London."

Without troubling Orion or Gego any further, we turn to a few deceased celebrities who were at different times summoned into the Crystal, and hear what they have to tell us.

Milton relates that the idea of "Paradise Lost" was suggested to him in a dream, by his guardian angel. Homer was born in Athens, and knows Virgil. Tacitus, who is eminently modest, prefers Cæsar's account of the Britons to his own, and says that the Druids were "stupid fellows in general." Sir Isaac Newton says, that "Electricity is *partly* the cause of the moon's motions," and that "the nature of light will be discovered, but not for a long time."

The following specimens of colloquies heard by large parties of amazed, titled, and believing listeners, are copied from the Almanac literatim:

"Are you Pharaoh, that was King of Egypt?—Yes. Where do you dwell now?—In Jupiter. How long have you been there?—About thirty years. Where did you dwell till then?—In the Atmosphere and was undergoing punishment till then. Were you King of Egypt when Moses was there?—Yes, *and Aaron too.* Did you build the Pyramids?—*Some.* Were any built before your time?—Yes. Do you know how long the first was built before Christ?—About three hundred years after Adam; it was building then. Do you mean that it was built before the flood?—No, it was not finished; the flood destroyed them. What was the principal object of them?—To hold the Kings of Egypt. Were there Kings of Egypt so soon after the Creation?—Yes; that was the first country Kings were in. *Were* you drowned in the Red Sea?—*Yes.*"

"On a certain Sunday, Alexander the Great appeared—on horseback—in armor: the horse also in armor, &c. He is undergoing his punishment, but looks to be released next Sunday. Deeply regrets killing Clitus, and all the murders he perpetrated. Has seen his father once only; not allowed intercourse with any Spirit till after next Sunday. Amuses himself in fighting his battles over again."

In another Crystal dialogue, Emmanuel Swedenborg objects to capital punishments, and also to paying tithes to clergymen. He volunteers information about Sir John Franklin, which Zadkiel says he should like to see "for his wife's sake," and not at all with any hope of reward from the Admiralty!

"What do you wish?" asks Swedenborg. What is the best way to communicate with him? replies Zadkiel. "*By the natives; they speak to him sometimes.*"—Will he be home next summer? "No."—Why? "*Because he cannot help himself;* he is stopped by ice, but his heart does not fail him; he wants to explore."—How will he do for *provisions?* "He will find *bears, dogs* and *wolves.*"—Will he find the passage? "No; there is a continent there."—But there is also a passage? "There is one, but he will not find it." What latitude does it lie in chiefly? I do not know; *good bye.*"

It appears odd that Swedenborg, who knew so much, did not know this; but we learn in another place, that "Spirits do not *well* understand about latitude and longitude." Orion seems to have been a trifle more explicit, for he places the expedition "to the north-east of Melville Island," where certain young gentlemen of Zadkiel's acquaintance had just killed a bear. The voyagers, we are further told, get "a *kind* of wolves" (to eat) and "a *kind* of *turf* full of gas" (perhaps to drink).

According to the seer Socrates, for he has rather a French taste in dress, came forward in this guise: "A tall, middle-aged man, rather bald, *dressed with striped coarse trousers, very loose at the top and tight near the feet; a kind of frock, open in the front, and without sleeves.*" He is generally employed in "singing praises," but was not quite happy. Like no other Spirits, he is very polite, for when going, he said, "Many happy returns of your Birthday." ("It was," says Zadkiel, "the seer's thirteenth birthday.") It was this young gentleman who proved a traitor, and proclaimed that he had imposed on Zadkiel and all his friends.

It may be objected that the miserable stuff which we have quoted must prove its own antidote; but when we find that its author boasts of the scores of thousands which he has sold of his vapid publication, and sets forth the example set by the higher classes with the view of selling more—an example which always finds a certain number of imitators—we hold, that the pernicious tendency of the publication calls for exposure. Observe the direct effect of the following paragraph, with which Zadkiel sums up the nature of the success he has experienced—the italics are his own:

"In concluding this account, I may remark that *numerous children* have seen these visions, some of them the sons and daughters of persons of high rank; and that *several* adults have also seen visions, one of them a lady of title, another a member of one of the highest families in England. It will be easily seen that delicacy prevents my publicly naming individuals; but I can assure my readers that *above one hundred of the nobility*, and several hundreds of other highly respectable ladies and gentlemen, have examined this wonderful phenomenon, and have expressed the highest gratification and astonishment."

What is likely to be the future career of "*children*" who have been trained to a system of imposture? And what may not be the influence upon persons of weak minds, of the opinions expressed by "hundreds of highly respectable ladies and gentlemen," in a community who hold "respectability" in so much reverence? If "above one hundred of the nobility" are not likely to find imitation, amongst their dependents alone, why do we see daily the shrewdest, money-making tradesmen of London advertising the "nobility" as encouragers of their professions, or purchasers of their wares? The answer is obvious.

*For which his lordship, we are told, paid Zadkiel's friend £50.

From "Celebrated Saloons."

The Saloon of Madame De Stael.

THE third epoch which re-opened Madame De Stael's saloon in Paris was that of our reverses. The sight of the Cossacks, who then ruled our streets, was insupportable to me; and I made myself a close prisoner in my house, where letters from my friends kept me informed of all that passed of interest in the distinguished saloons.

A man of keen and profound discernment, who has been since known to the public by his charming works, wrote to me, after returning from a soiree at Madame de Stael's, a description of the evening.

This letter paints better than I could this last brilliant saloon, which was soon, alas! to be closed for ever.

LETTER TO MADAME GAY.

PARIS, 8th of March, 1814,
2 o'clock in the morning.

I have returned from my soirée, and I cannot sleep without recounting to you all that has amused me. *Amused* is not the word; for Madame de Stael's saloon is more than a place where one meets for pleasure; it is a mirror in which we see reflected the image of the times. What we see and hear there, is more instructive than many books, and gayer than many comedies. You ask me why I read little? To what purport could he read who passes his life at the fountain whence issue all the ideas of his time; where he sees them in embryo, and foresees their effect when they shall be put in circulation? I would not labor so idly as to search in books for the knowledge which is revealed to me under the most seducing forms; there is a life and a spirit that ray forth—a torrent of fire—the lightning of genius, in the revelations of Madame de Stael. For what shall we live, if we ever lose her?

What you feel as the greatest charm, when in the society of this woman is the perfect reliance you place in her. You feel immediately in the possession of all your faculties, and then she will lend you a portion of her own; for her spirit is not avaricious; it freely dispenses the treasures of her soul; and what I prize above all treasures is the soul of genius.

At the close of the evening, when her genius has lavished its eloquence upon the crowd, and its public mission is accomplished, it is sweet to be allowed to come near her, and feel all the worth of the title of friend. Then, re-entering herself, yielding to the confidential intercourse of which the soul of genius always feels the need—then, alone with one or two friends, we discover with admiration all that God has put into her heart. What naiveté in her confessions! what sublime simplicity! How much light she throws upon the human soul, upon the world! What discoveries she imparts to you from history, what revealings of yourself, what new light upon subjects that you thought you understood as well as she could! Thank the Creator for being, like her, of the human race!

Just now, she complained to me of the indifference of certain persons.

"One cannot," replied I, "be an object of interest to every one."

"But," she said, with an expression of countenance caught from heaven, "why is it that each one of these persons cannot love me as I do all of them!"

This simple testimony of a heart burning with charity divine, this noble burst of inevitable and sublime grief, paints her better than whole volumes of analysis or narration. I admire her, as all the world admire her; few love her as I love her; in fine, I find her beautiful! She reconciles me to the life in Paris. Then she is unhappy elsewhere, and she must meet here with something analogous to her nature. I cannot define this attraction to Paris; but she sees more clearly and farther than I do.

You know that this evening the Duke of Wellington was to attend the soirée at her house for the first time, and arrived there early; she had not come in. Some of the usual guests were in waiting. The most marked were the Abbé de Pradt, Benjamin Constant, M. de Lafayette. They conversed; I remained in a corner, seeming to listen to them. I believe they had not interpreted my silence aright.

At length, Madame de Stael entered. "I am late," she said to us; "but it is not my fault. I was invited to dine at ***; I felt obliged to attend. On one side of me was placed Fouché, on the other de M***; that was being between the poniard and the poison."

This was a precise definition, and we all exclaimed upon the originality, and unhappily upon the justice, of this comparison. But, for my part, it confirmed me in my determination to escape from a country which permitted, which necessitated treason—at least in words. I could not censure Madame de Stael for yielding to the general tone of the society in which we lived; but, I said to myself, if spirits which command the crowd partake the common feebleness, how can the feeble stand?

A crowd had now arrived. All were in expectation of the hero of the evening. We had yet only seen him in presentation, and were impatient to hear him converse.

Madame Récamier was announced; she alone could beguile the mistress of the house of her weariness in waiting. Madame de Stael has discovered beneath her charms, treasures of which the world had not dreamed. These ladies remained conversing in a low tone until the arrival of the Duke of Wellington.

He entered! The nobleness of his figure, the simple modesty of his manners, produced upon us the most agreeable effect. His pride, and sure he must possess it, wore the grace of timidity. Madame de Stael, overcome by surprise at his attitude and language, so little French, exclaimed, "He bears his glory as if it was of no weight;" then, as if from a return of patriotism, she inclined towards me and said, "We must acknowledge, however, that nature never made a man at so little cost."

You will believe, after this debut, that we had much pleasure during the remainder of the soiree. Judge, then: the Duke of Wellington had not proceeded the length of the saloon, when the Abbé Pradt waylaid him, and obliged him to hearken for at least three quarters of an hour to his harangue upon military tactics. Imagine the indignation of Madame de Stael, and the weariness of the whole company! M. Schlegel said he believed himself listening to the rhetorician who delivered a discourse upon the art of war to Hannibal. The beauty of the discourse by no means recompensed us for the weariness of listening three quarters of an hour to what we all knew, uttered in good French, when we were expecting to hearken to new things spoken with foreign accent. Amongst the few words that the English general was able to get in, there was one remark which struck me. Whilst the Abbé stopped to take breath, or his handkerchief, the warrior had time to say that the most appalling moment to a man who commands and army is that when he has gained a battle, because he has to pass the night upon the battle field, to feel assured the next day of the retreat of the enemy; or the vanquisher could not know that he might not be vanquished.

Every thing has its price in this world; and if the men of all conditions would each reveal his secret, we should see that the most brilliant triumphs cost at least as much as they were worth. However that may be, I perceived as much justice as nice tact in the remark of the Duke of Wellington. He seemed to be seeking our pardon for the curiosity he had inspired in us.

Many people withdrew, discouraged from the *mal-a-propos* oratory of the Abbé de Pradt; the hero himself thought to escape, when Madame de Stael succeeded in freeing him from the ambuscade. She detained him near the door; a serious conversation ensued upon the English constitution. Madame de Stael could not reconcile political liberty with the servile forms remaining among a people so proud of their liberty as the English.

"Aristocratical language and usages give offence to no one in a country really free," said the Duke. "We retain these unimportant forms as homage to the past; and we preserve our ceremonies as we retain a monument, even when it has no more its primitive destination."

"Is it true," said Madame de Stael, "that your Lord Chancellor addresses the King kneeling during the sitting of the Parliament?"

"It is true."

"How does he do it?"

"He speaks to him kneeling, as I inform you."

"But in what manner?" "You will it," replied the Duke; and he threw himself at the feet of our Corinna. "I command all my subjects to witness!" cried Madame de Stael. And that whole assembly applauded with one accord. I answer not for this unanimity of applause, when these same spectators were at the foot of the stairs.

The guests departed: I still remained two hours with Madame de Stael and M. Schlegel, whose anger against the rhetorical Abbé knew no bounds.

During these two hours, the conversation of Madame de Stael has delighted me, and proved how much reason I have to be attached to a person who is at the same time so much in the world and out of it; so near and so remote.

She said to us this evening, in the enthusiasm of her spirit, "What a happiness, if one could be queen for twenty-four hours! How many fine things we would say!" It was expressions of this nature which caused my uncle, the Count de Sabran, to say:

"She wished that the world was a saloon, and she herself the lustre!" It is possible that this piquant pleasantry may apply to certain moments of her life. Time would fail me to relate to you in detail the conversation of this evening. There is more than one subject for a book in a conversation of two hours with Madame de Stael. But I must now sleep; in fine, that I may be able to visit you to-morrow, and tell you all that has occurred, which I must now leave you to divine.

A. DE CUSTINE.

This letter appears to us a faithful representation of the saloon and conversation of this eloquent woman. "If I was queen," said Madame Tessé, "I should order Madame de Stael to talk to me always."

Gleanings from Foreign Publications.

——SAFETY OF THE ATLANTIC.—The Steamer Africa, which arrived on Saturday, brings the welcome news of the safety of the 'Atlantic.' The following is the statement of Lieutenant Shufeldt:

The Atlantic left Liverpool on the 28th December, in fine steaming condition, and without any apprehension, on the part of her officers, in regard to the voyage. It was blowing a strong gale at the time of her departure, from W. S. W. so much so as to render it impossible to land her pilot. On the 29th December, at 9 30 P. M. she passed Cape Clear, and fairly commenced her homeward passage by plunging at once into a heavy head sea, and stemming strong westerly gales, which continued without intermission for the time following, up to the day of the accident. On the 6th of January at noon, she was in lat. 46 12, long. 41 W. it blowing strong gales from W. S. W.

At 6 30 P. M., the engines were stopped, as it was first supposed by the engineers on account of the breaking of the eccentric strap to the starboard engine—and, on examination, it was determined to go ahead again, working that engine by hand; but another revolution of the wheels proved that the accident was of a much more serious nature—the main shaft was found broken completely through, (in a diagonal direction,) the bearing of the starboard pillar block, and the additional turn after the first stoppage caused one part of the shaft to lap over the other—thus fracturing both pillar blocks, and rendering the engines perfectly useless. The ship was at once hove to under storm canvas, the wheels lashed, and all hands employed during the night, and for the following day, in sending up her square yards, and stripping her wheels of the floats—a task at once difficult and dangerous in a gale of wind, and the decks covered with ice, but fortunately accomplished without accident.

On the 7th and 8th laying to, with the hope of an abatement of the gale and a change of wind, as the captain and all hands were extremely anxious to reach some port on our own coast. On the 9th the wind hauled to the northwest, and became quite moderate. Immediately made sail, and shaped a course for Halifax, 897 miles distant, and New York 1,400. This weather continued until meridian of the 10th, when an observation placed the ship 180 miles south and 70 miles west of her position at the time of the accident. A gale now sprung up again from the southwest, and it became necessary to heave the ship to; for, even with moderate weather, it was evident to all that she could do nothing by the wind under canvas. At 8, A M., of the 11th, a large ship passed, bound to the eastward; but she either did not see, or took no notice of our signal of distress. At 10, P. M., after taking an accurate account of stores on board, and considering the apparent impossibility of reaching home with the ship in her disabled condition, the captain determined, with the assent of his officers and passengers, to bear up for the coast of Europe, which was accordingly done.

From this time to the 22d day nothing of importance occurred. We had following gales and high seas, and the ship made an average distance of 150 miles per day, and in that interval ran 1,400 miles. At 3 P. M. of the 22d she anchored in Cork harbor, which fact alone, when considering the immense size of the ship, her small spars, light canvas, and heavy machinery, is sufficient to prove her a splendid sea boat, and must add, in no small degree, to the reputation already acquired by her commander for prudence and seamanship. In regard to the conduct of her passengers under such trying circumstances, too much could scarcely be said. Suffice it that they bore the misfortune with becoming fortitude and cheerfulness, and testified, on leaving her at Cork, as much sympathy as those who have a more permanent interest in the good old Atlantic. The Atlantic had on board 550 tuns of freight, and a considerable quantity of specie, which the Cambria was chartered to bring over, and probably sailed from Cork on the 4th instant, direct for New York. Before the Africa left, arrangements were making to tow the Atlantic to Liverpool, for the purpose of being repaired. This will possibly require three months.

The Africa brings her mails and passengers.

R. W. SHUFELDT, Chief Officer.

——LORD ASHLEY'S SHIRT!—"Start not, gentle reader," exclaims the *Sherborne Journal*, with praiseworthy foresight. "If Lord Ashley could refer in public to the most necessary article, be assured that what he said respecting it will bring no blushes into thy cheek." At the Mayor's dinner at Bath, last week, Lord Ashley, M.P., in acknowledging the drinking of his health, said, "I call your attention to the fact, that I, this evening, am suitably attired for this occasion, I have upon my person, at this moment, a very beautiful shirt worked for me by the fair hands of the young women in the establishment of my friend, Mr. White—(laughter)—presented to me with language of kindness and compliment, which it would ill become me to record. I might have held up that little article—(loud laughter); and in the presence of ladies (for some there are here), exactly specifying what it is, I might say with the great King of these realms, "Honi soit qui mal y pense."—(loud laughter). Well, gentlemen, this article of dress I have reserved for gala days; and what day can be so properly a gala day as when I am invited to dine with my kind-hearted constitutency—(cheers)? Whenever I wear this, it will serve me for a memorial, though I need it not, of the invariable kindness I have received from the inhabitants of this great town, and of the duty which I feel of offering an unceasing prayer for the peace, welfare, and the prosperity of this vast community"—(Cheers).

——LADY MORGAN AND CARDINAL WISEMAN.—Not the least effective of the new Cardinal's assailants is the clever and witty Lady Morgan, who has just published a pamphlet entitled "Letter to Nicholas, by the Divine Mercy of the Holy Roman Church, by the title of St. Prudentiana, Cardinal Priest, Archbishop of Westminster, and Administrator Apostolic of the Diocese of Southwark." In her work on "Italy"—published many years ago—her ladyship impugned the authenticity of the chair which the Popes claim to be the identical one used by the Apostle Peter. The relic is preserved and shewn in the Vatican basalic. Her Ladyship relies on the strength of an anecdote related to her by Denon. When the French armies, under Napoleon the Great, took possession of Rome, Denon, Champollion, and others, set to scrutinise the relics of antiquity therein preserved. Among other articles the chair of St. Peter was uncased, wheeled into the light, scrubbed, and dusted. The result was about as deplorable as the scouring of Scribicrus's shield by his housemaid. On the Apostle's chair was discovered an inscription in Cufic characters declaring that "There is but one God, and Mahomet is his prophet." Cardinal Wiseman, then a nameless priest, undertook to vindicate the authenticity of the relic; the attempt is understood to have been his first literary effort. The subject having since been revived, Lady Morgan reasserts her continued conviction in the truth of the story of Denon. The polished blade of the lady is keener than ever. She taunts the Cardinal with his sudden rise, and with his singular antecedents.

"Woman, my Lord Cardinal, has always been helpful and influential in the Church; from St. Prudentiana, ministering to the Prince of the Apostles, and the pious and the magnificent Matilda, Countess of Tuscany, the ally of Gregory the Great, and the foundress of his power through the wealth and munificence, down to a recent convert of the entire mission of the Propaganda in Pagan regions—*the Begum Sombre.* The funeral sermon of this Princess was preached by your eminence, when a bishop, with an earnest eloquence, which recalled the *Eloges Funebres* of the Bossuets and Massillons, over the biers of the La Vallieres and other fair penitents of the Court of Louis XIV. The Romans still talked, up to the time of Pio Nono's flight (when they had something else to think about), of the magnificent Catafalque, sixty feet in height, reared in the Church of San Carlo della Valle; of the statue of Religion, which stood at its head; and of the